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TRENDS AND PORTENDS IN AMERICAN CATHOLIC HISTORIOGRAPHY

By

Thomas F. O'Connor*

THE silver jubilee meeting of the American Catholic Historical Association, held two years ago in the city of Chicago, furnished an appropriate occasion for retrospection. By a happy choice the Association's treasurer, Monsignor John K. Cartwright, was designated to draw upon his long and intimate acquaintance with the Association and its personnel in directing attention to the achievements of the organization's first quarter century of activity. Those who were present at the meeting of 1944, as well as those who have since read Dr. Cartwright's paper, will concur wholeheartedly with him in the well-deserved tribute he paid to the distinguished scholar, Monsignor Peter Guilday, whose vision and energy guided the Association through the greater part of this period, and to the members of the Association who so loyally supported the cause of historical truth over these years.

To repeat the story so well told by Monsignor Cartwright would be futile, and the speaker has no intention of doing so. Yet, being himself engaged in the field of American church history, and reflecting upon the prominent place that this aspect of historical study has occupied in the Association's activities, he feels justified in directing his remarks today to a consideration of certain trends in the development of American Catholic historical studies during the last three score years. He will, in particular, endeavor to indicate some con-

* Presidential address delivered at the Twenty-Seventh Annual Meeting of the American Catholic Historical Association, New York City, December 28, 1946. Mr. O'Connor is the historiographer of the Archdiocese of New York.

temporary trends which have an intimate bearing on present and future enterprise in this field.

The death of John Gilmary Shea in 1892 witnessed the close of a distinct epoch in American Catholic historiography. The two decades that followed were marked by no such monumental productive activity as characterized Shea's labors in behalf of the Catholic history of the United States.

It would be a mistake, however, to consider these years as marking a sterile era in American Catholic historical studies. These decades found Thomas Hughes busily at work gathering the material for and publishing the early volumes of his *History of the Society of Jesus in North America*, (4 vols., London and New York, 1907 - 1917), and during much of the same time Zephyrin Engelhardt was quietly assembling data and turning out his *Missions and Missionaries of California* (4 vols., San Francisco, 1908 - 1915). The closing years of the nineteenth century saw the publication of HenryF.Brownson's *Orestes A. Brownson's Early Life, Middle Life, Later Life* (3 vols., Detroit, 1898 - 1900), of Walter Elliott's *Life of Father Hecker* (New York, 1891), of Francis X. Reuss' *Biographical Cyclopedia of the Catholic Hierarchy of the United States, 1784-1899* (Milwaukee, 1898), of the *History of the Catholic Church in the New England States* by William Byrne, William A. Leahy, James H. O'Donnell, and collaborators (2 vols., Boston, 1899), and a number of other works.

During the first decade and a half of the twentieth century there appeared volumes of such substantial merit as James A. Burns' *The Catholic School System in the United States* (New York, 1908) and his *Growth and Development of the Catholic School System in the United States* (New York, 1912), William J. Howlett's *Life of Rev. Charles Nerinckx* (Techny, Illinois, 1915), and the same author's *Life of the Right Reverend Joseph P. Machebeuf* (Pueblo, Colorado, 1908), Joseph L. J. Kirlin's *Catholicity in Philadelphia* (Philadelphia, 1909), Chrysostom Verwyst's *Life and Labours of Rt. Rev. Frederick Baraga, First Bishop of Marquette* (Milwaukee, 1900), and WilliamT.Russell's *Maryland, the Land of Sanctuary* (Baltimore, 1907).

These same decades saw the publication of such collections of sources as the Chittenden and Richardson *Life, Letters and Travels of Father Pierre-Jeane de Smet, 1801 - 1873* (4 vols., New York, 1905), Reuben Gold Thwaites' edition of the *Jesuit Relations and Allied Documents* (73 vols., Cleveland, 1896 - 1901), and the vast collection

of documentary materials brought to light by Martin I. J. Griffin and his fellow workers in Philadelphia.

The inspiration of John Gilmary Shea had passed to these men. Almost all of them were self-trained and their works vary greatly in individual merit. A few or them had but the most rudimentary concept of the principles of historical method. Others acquired a highly commendable grasp of the requirements of critical scholarship. Virtually all of them were pioneers in the cultivation of their respective fields. Some of them performed a service which could not be done today and handed on to posterity data which but for their efforts would now be irretrievably lost. The majority of them worked at the cost of great personal sacrifice. It would be unwise as well as ungenerous to regard with disdain the products of their labors.

These were years, too, which witnessed the expansion of the activities of the American Catholic Historical Society of Philadelphia and of the United States Catholic Historical Society of New York. These societies, through their respective publications, the *Records of the American Catholic Historical Society*, and the *United States Catholic Historical Magazine*, the *Records and Studies*, and the *Monograph Series* of the New York society, along with Martin I. J. Griffin's *American Catholic Historical Researches*, made available for scholars a wealth of material, of both primary and secondary character, in various fields of American Catholic history. Only those who have subsequently worked over portions of these fields can adequately appreciate the industry and devotion expended by these people, particularly by Griffin and his Philadelphia associates, in their labors of collecting, editing, and publishing.

A new era in American Catholic historiography dawned in 1915 with the appearance in April of that year of the first number of the *Catholic Historical Review* under the managing editorship of Dr. Guilday. The avowed purpose of the new periodical was "the Study of the Catholic History of the United States," and for the first six years of its existence its pages were devoted almost exclusively to that field and to pertinent aspects of the history of the Americas generally. To those predisposed to devote their efforts to this aspect of our history, the successive quarterly numbers of the *Review* were both a revelation and a stimulus. The speaker was in his sophomore year in college when a copy of the *Review* first came to his hands. Although already enamored of Clio's charms, the *Review* opened to him new vistas of intriguing range and thereupon was born his interest

in American Catholic history. His experience was shared by many others, and he hazards the assertion that the compiling and editing of these first six volumes of the *Catholic Historical Review* constitutes one of Monsignor Guilday's most significant contributions to American Catholic historiography. The vision and enthusiasm that flowed from the pages of these volumes would alone entitle him to an honored place among the scholars who have made the investigation and exposition of our Catholic past the object of their labors. These volumes became in a very real sense the handbooks for a rising generation of scholars in this field.

A glance at these volumes will amaze the present-day reader, as those of a quarter of a century ago were similarly struck, by the variety and worth of talent then available. The list of contributors during these six years is a distinguished one—among others, Zephyrin Engelhardt, Victor F. O'Daniel, Frederick J. Zwierlein, Charles Hallan McCarthy, Paul J. Foik, Owen B. Corrigan, John C. Fitzpatrick, Edwin Ryan, Gerardo Decorme, Sebastian G. Messmer, Waldo G. Leland, Charles L. Souvay, John Hungerford Pollen, Herbert L. Wright, Gaillard Hunt, Julius Klein, William Stetson Merrill, James Alexander Robertson, Charles H. Chapman, Thomas F. Meehan, Wilfrid Parsons, Gilbert J. Garraghan, John Rothensteiner, Herbert I. Priestley, Joseph Dunn, Frederick J. Holweck, Leo F. Stock, Herbert E. Bolton, and the managing editor, Peter Guilday. The range of contributions was suprisingly broad and the scholarly character of the majority of the articles was of a high order.

The *Review* extended its field with the beginning of the seventh volume, and the number of contributions on American topics declined. Like most ventures of a scholarly nature, it went through periods of decline, but happily it has once more been restored to its former quality.

This increasing interest in American Catholic history gave rise also to a number of local and regional societies. The majority of these organizations proved to be of a transitory nature, but four of them—those of Maine, St. Paul, Illinois, and St. Louis—succeeded, during their years of activity, in contributing substantially to the literature of American church history. Two of them deserve particular mention, those, namely, of Illinois and St. Louis. The former instituted and carried on the eminently worthwhile *Illinois Catholic Historical Review*, which, especially during the editorship of the late Gilbert J. Garraghan and under the title of *Mid-America*, offered

high quality work in the field of Mississippi Valley Catholic history. The sphere of interest of *Mid-America* has since changed and its contributions are now confined very largely to French and Spanish colonial activity in North and South America.

Of brief life but of high quality was the *St. Louis Catholic Historical Review*, which, from 1918 to 1923, largely through the efforts of four able scholars, Charles L. Souvay (Editor), Frederick Holweck, John Rothensteiner, and Gilbert J. Garraghan, succeeded in giving a new direction to the study of the history of the vast region once ruled ecclesiastically by the bishops of St. Louis.

During these years of renewed interest in the Catholic past of the United States a small but increasing group of devoted scholars inaugurated and brought to completion a number of projects of ambitious range. The mantle of Shea had passed in turn to these men and they worthily carried on the tradition of scholarly research and publication. Their names are well known to the members of this gathering. Many of them have now gone to receive the eternal reward of their labors—Zephyrin Engelhardt, Thomas Hughes, Gilbert Garraghan. John Rothensteiner, Francis Tourscher, and Michael Kenny, to mention but a few. Of the veterans of this renaissance of American Catholic historical studies it is pleasant to reflect that we still have with us such untiring workers as Victor O'Daniel, Peter Guilday, Frederick Zwierlein, Edwin O'Hara, Wilfrid Parsons, Leo Stock, Richard Purcell, Robert Lord, John Sexton, John Wynne, Laurence Kenny, John Lenhart, Francis Borgia Steck, Felix Fellner, and Herbert Bolton.

From the foregoing brief and cursory survey of American Catholic historiography during the past half century it is obvious that the field first cultivated intensively by John Gilmary Shea has at no time since his death lacked devoted and often highly talented workers. Much creditable, often highly creditable, work has been accomplished. Vastly more, however, remains to be done. The legacy of devotion to historical truth has in turn been passed on to us. We, in our day, must cherish it, strengthen it, and hand it on in all its idealism and all its strength to our successors.

Our obligation is clear, and the enthusiasm that burned in the hearts and minds and wills of Shea and his successors will, we trust, continue to communicate itself to an ever-increasing number of workers. There are signs that give us reason to hope that such will be the case. On the other hand, we are living in a restless and con-

fused era, an era so very restless and so very confused as to compel those having a care for the morrow to pause and take stock, not alone of the present, but of the prospects for the more immediate future as well. The speaker feels that such an analysis of the present status and future prospects of American Catholic historiography is in order. In deciding to conclude his address with a few remarks along these lines he has not been unaware of the fact that some of his observations may not elicit the concurrence of all of his hearers. His sole reason for setting them forth here is the hope that the recognition of what is valid in them will contribute something towards the promotion of true scholarship in a field which has been closely associated with the American Catholic Historical Association since its foundation and to which so many members of the Association have given of their best. If many of the observations about to be made prove, on further examination, to be unfounded, no one will be happier than the speaker.

It will, perhaps, be best to group these observations under three headings: the type and quality of work being accomplished in the field of American Catholic history—with particular emphasis on weaknesses and omissions; the facilities available for scholarly work in this field; and the all-important factor of scholarly personnel.

Scholarly and substantial studies in a wide variety of aspects of our Catholic history are appearing in increasing, although slowly increasing, numbers. On the other hand, it must be admitted frankly that published offerings in our field are characterized by too large a degree of unevenness, particularly in biographical, regional, and local studies. A partial explanation lies in the fact that the greater share of work in these fields is still being done by amateurs. A further explanation will be found in the widespread vogue of popular generalization. The all too common tendency of local historical study to degenerate into antiquarianism has resulted, quite naturally, in a questioning of the value of local history generally. Yet, the disparagement of competently conducted local and regional study would be particularly disastrous in a field still so unevenly covered as that of the Catholic history of the United States.

Most of us will probably agree, at least after a little reflection, that we still write too much as it were in a vacuum, with insufficient concern alike for the secular *milieu* in which our Catholic development took place and for the currents of non-Catholic life which contributed so heavily to the formation of the religious pattern of the

past three centuries. No one can well deny that except for Orestes Brownson and a very few others the contributions of the laity to American Catholic development have gone unrecorded. Not so widely recognized is our neglect, except in a few instances, of the techniques and findings of archaeology as aids to the clarification of many obscure aspects of missionary activity during the colonial period.

The study of American Catholic history is still largely confined to our external development. The effects of the impact of diverse social customs and of differing moral concepts, the development of devotional and of spiritual life, the course of theological thought, the formation of a Catholic mentality on problems of the age—these, and numerous similar aspects of our Catholic life, have hardly been touched upon by competent scholars.

We still encounter, although with decreasing frequency, the survival of the one-time common concept that the chief duty of history is to serve the purpose of edification. There are those still with us who write with apparent indifference to the lesson taught by the inspired writers who did not hesitate to record the denial by Peter nor the defection of Judas. This undue timidity in forthright exposition is closely akin to that mistaken sense of loyalty which leads directly, and with such unhappy consequences, to unrestrained flattery and adulation.

Turning to a consideration of the facilities available for creditable productive scholarship in the field of American Catholic history, we can happily report an encouraging growth of archival consciousness. We have by no means yet come to what might be considered even a minimum of achievement in this respect, but we have, notwithstanding, come a great ways in the last two decades in the readiness of the custodians of our archives and manuscript depositories to aid the cause of legitimate research. In this respect one of our most serious handicaps at present stems from the limitations of a mechanical and technical nature still characteristic of the majority of our depositories. Here too, however, some measure of improvement has been discernible during the past half decade.

With regard to library facilities in this field much still remains to be done. We now have a number of good collections of secondary and printed primary sources in the field, but we still lack a truly adequate and distinguished collection to which the scholar can repair in reasonable confidence of finding what he needs in the way of standard

secondary works of national coverage, the files of at least the more important Catholic newspapers and periodicals, and the locally printed materials of a regional nature.

With a very few exceptions, we have not yet come to a realization of the true function and utility of museum objects in the study of history. We have suffered irreparable losses in the past in archival, library, and museum materials. The speaker is convinced that the process of thoughtless disposal and destruction is still going on.

One more aspect of our problem remains to be considered, and time permits us to do so only in the briefest fashion. This concerns the question of scholarly personnel. No one familiar with the field can deny that we have suffered grave losses in this respect during the past quarter of a century. Many of these losses have been occasioned by death. A number of promising scholars have been lost to the field through their assignment to administrative duties, particularly in our educational institutions. In other instances successful achievement in scholarship has been a factor leading to appointment to posts of greater dignity, but the duties of which leave no time for the cultivation of scholarly interests. In not a few instances, and I record this fact with a full realization of all the factors involved, men and women have been sent on for graduate training under obedience when their own inclinations and preferences lay in entirely different spheres of activity. Naturally, in the majority of these cases, the will to produce beyond the limits of formal academic requirements never existed and the ratio of productivity to training has been disappointing.

More devastating, perhaps, of all of these factors, has been the combination of circumstances which compelled the employment of well trained and often ambitious scholars in classroom duties to an extent which placed research and production beyond the physical capacity of the individual.

One final general consideration remains. The late Carl Becker once well remarked that historiography is "a phase of intellectual history." No one even superficially acquainted with the historical productions of any age will be likely to question the validity of this observation. Principles of historical method notwithstanding, the intellectual and emotional temper of an age effects in a profound and intimate manner the nature and quality of the era's historical productions.

We are living in an age in which the currents of anti-intellectualism run wide and strong. The primacy of reason, valiant in the will to survive, has found itself compelled to give way gradually before the pressure of a seemingly irresistable pragmatism. Activism is the keynote of the age, and even Catholics appear to forget at times the salutary truth set forth in sacred scripture that "Wisdom is more active than all active things" (Wisdom, 7:24).

With the effects of this almost overwhelming force upon the study and writing of history outside of our own field, we are not concerned in this address. Neither have we time to enter in detail into what the speaker personally feels are the dangers from this source imminent to students of American Catholic history. He would merely call the attention of workers in the field to the fact that beneath all effective external activity of a religious nature there exists a foundation of spiritual realities which motivates and gives direction to external zeal. In a day which is inclined to judge all things according to pragmatic standards, the historian of Catholic life must be on his guard against falling into that type of superficiality which would represent all religious endeavor in terms of the external alone, without reference to the underlying motives of the life of faith and of contemplation and of grace. To neglect this fundamental motivating reality is to present infinitely less than authentic history.

New York City

THE LAY BROTHERHOODS OF COLONIAL BAHIA

By

MANOEL S. CARDOZO*

The generosity of the faithful, and to a lesser degree of the government, toward the Roman Catholic Church was traditional throughout colonial Brazil, but it was especially marked in the historic city of Bahia.[1] From its founding in 1549 by Tomé de Sousa, the first governor-general of Brazil, until 1763, when the central government was moved to Rio de Janeiro, Bahia, or Salvador, on the magnificent Bay of All Saints, enjoyed a privileged position among Brazilian cities. Here was the official residence of the governors-general and viceroys; here was the seat of Brazil's first bishop, and onward from 1675, of its first and only colonial archbishop; here were the headquarters of the naval and military establishments of Portugal in the New World; here was the center of the profitable Portuguese trade in Brazil; and here finally lived the principal families of the colony. This concentration of power and authority in Bahia was unique in Portuguese America, and it was therefore logical that religious life, including the lay apostolate as reflected in the brotherhoods, should have reached a development perhaps unequalled in any other part of Brazil or in Maranhão.[2]

By the end of the seventeenth century, Bahia, a city with an estimated 2000 hearths,[3] was already famous for the number of its

* Dr. Cardozo is assistant professor of Brazilian history and literature in the Catholic University of America and curator of the University's Lima Library.

[1] "Bahia" and not "Baía," as the name of the city is sometimes written, seems again to be the approved form.

[2] For the benefit of the American reader it may be well to point out that Brazil as we know it today was created only in 1775. Before that time Portuguese America was divided into two great *estados* or states, Brazil and Maranhão.

[3] [Amédée-François] Frézier, *Relation du voyage de la mer du sud aux côtes du Chily et du Perou, Fait pendant les années 1712, 1713 & 1714, Dediée à S. A. R. Monseigneur le Duc d'Orleans, Regent du Royaume* (Paris, 1716), p. 279. According to the estimate of Fernão Cardim (*Tratados da Terra e Gente do Brasil*, ed. by Baptista Caetano, Capistrano de Abreu, and Rodolfo Garcia [Rio de Janeiro, 1925], p. 288), the population of Bahia and its immediate environs (*termo*) was made up of more than 3,000 Portuguese, 8,000 Christianized Indians, and 3 or 4,000 Guinea slaves. In 1803 the population of Bahia was estimated at 100,000: 30,000 whites, 30,000 mulattoes, and 40,000 Negroes. (C. de Melo-Leitão, *O Brasil visto pelos ingleses* [São Paulo, 1937], p. 88.)

religious establishments. Besides the cathedral and the usual parish churches,[4] there were churches in charge of several religious orders, chapels for soldiers and sailors, and many chapels or *ermidas* under the invocation of popular saints.[5] In the eighteenth century, particularly during the reign of magnificent King John V (1706-1750), when the gold and diamonds of Minas Gerais provided abundant funds, many of the handsome churches of Bahia that still delight the traveller were built.

As a matter of fact, nearly all visitors to Bahia during colonial times were more or less impressed by the churches of the city. A European traveller observed in 1703 that although the churches he saw were not uniformly beautiful, they were generally much decorated and lavish in the use of gold leaf. The cathedral, he thought, was one of the most beautiful churches he had ever seen.[6] Pierre-Claude Duret (?), in his account of a voyage to Brazil published in 1720, remarked that the churches of Bahia, filled as they were with gold leaf and statues, were superb and magnificent. The appurtenances of the cathedral, he said, were unbelievably rich.[7] Even Mrs. Nathaniel Edward Kindersley, who felt that "no protestant ever saw a monastery, without reflecting as I do now, on the indolence and inutility of

[4] In 1757 there were nine such parishes, including the cathedral, in the city and immediate suburbs. ("Lista das informações e discripções das diversas freguezias do Arcebispado da Bahia, enviadas pela Frota de 1757, em cumprimento das Ordens regias expedidas pela Secretaria d'Estado do Ultramar, no anno de 1755," *Anais da Biblioteca Nacional do Rio de Janeiro*, XXXI, 182-183.)

[5] Cf. William Dampier and Lionel Wafer, *Voyage de Guillaume Dampier, aux terres australes; A la Nouvelle Hollande, &c. fait en 1699. Où l'on trouve la Description des Isles Canaries, des Isles de Mayo & de S. Jago; de la Baye de Tous les Saints, des Forts & de la Ville de Bahia dans le Bresil; &c. Avec le Voyage de Lionel Wafer, Où l'on trouve la Description de l'Isthme de Darien dans l'Amérique, &c. Enrichi de Cartes & de Figures* (Amsterdam, 1705), p. 43; [François] Froger, *Relation d'un voyage Fait en 1695. 1696. & 1697 aux Côtes d'Afrique, Détroit de Magellan, Brezil, Cayenne, & Isles Antilles, par une Escadre des Vaisseaux du Roy, commandée par Monsieur de Gennes* (Paris, 1700), p. 138.

[6] *Journal d'un voyage sur les costes d'Afrique et aux Indes d'Espagne, avec Une Description Particuliere de la Riviere de la Plata, de Buenos-ayres, & autres Lieux; commencé en 1702. & fini en 1706* (Amsterdam, 1723), pp. 240 - 241.

[7] [Pierre-Claude Duret (?)], *Voyage de Marseille a Lima, et dans les autres lieux des Indes Occidentales. Avec une exacte Description de ce qu'il y a de plus remarquable tant pour la Geographie, que pour les Moeurs, les Coûtumes, le Commerce, le Gouvernement & la Religion des Peuples; avec des notes & des figures en taille-douce* (Paris, 1720), II, 130.

a monastic life, and the folly of its mortifications,"[8] was forced to admit, despite her evident dislike of things Catholic, that some of the churches of Bahia were "large and superb" and that they were kept in the "neatest order." She was also struck by their many ornaments of gold and silver, the carvings, the paintings, and the gilded works of art.[9]

Most travellers were lavish in their praise of the Jesuit church. Froger considered it large and well decorated; its sacristy, he said, was among the most magnificent in the world—[10] an observation that Frézier was to repeat, though with less enthusiasm, a few years later.[11] Froger was delighted with the richness of the sacred vestments, with the objects of art that had been sent from Rome.[12] Another visitor declared that the Jesuit establishment in Bahia, including the church, was better than anything he knew of in France. He vividly described the sacristy of the church: a room twenty by thirty feet in size, with wainscoting of jacarandá wood, parquet floors, and a ceiling covered with paintings. Many of the pictures, he said, were reputed to have been ordered from Italy.[13] Duret called the church of the Jesuit Fathers "superbe, fort grande, & richement ornée;" the sacristy, "passe pour une des plus belles du monde, tant pour la grandeur que pour les peintures exquises dont elle est ornée, & où ces Pères ont employé des plus celebres Peintres d'Italie."[14]

With an appropriate *mise-en-scène* furnished by the many churches of Bahia, religious life in the colonial capital reached in many instances a high pitch of devotion. John Turnbull, who visited Bahia in 1800, was favorably impressed with what he saw. "We found, . . . and though sailors, with some satisfaction," he wrote, "that there was one country in the world in which religion was fashionable, the churches being crowded with all ranks of people, from the meanest

[8] Mrs. [Nathaniel Edward] Kindersley, *Letters from the island of Teneriffe, Brazil, the Cape of Good Hope, and the East Indies* (London, 1777), p. 15.

[9] *Ibid.*, p. 34.

[10] Froger, *op. cit.*, p. 139.

[11] Frézier, *op. cit.*, p. 277.

[12] Froger, *op. cit.*, pp. 138-140.

[13] *Journal d'un voyage*, p. 241. "Toute belle et toute grande que soit cette Sacristie, elle a un air de simplicité & de propreté qui m'a plû plus que tout le reste." *Ibid.*

[14] Duret, *op. cit.*, II, 130-131.

slave to his excellency the governor himself. So pleasing and natural to the heart of man is true piety, that though protestants, and therefore having no predilection for his holiness the pope, we did not see this scene with indifference . . ."[15] Even Mrs. Kindersley was forced to admit the piety of the people, though she could never approve a faith so different from her own. "From the warm and steady devotion of the common people here," she wrote, "it has often occurred to me, that the plain good sense of the protestant worship, so well calculated for those who can distinguish the substance from the shadow, is much wanting in that glare and shew, which catches the eye, and leads the imagination of the vulgar."[16] Thomas Lindley, who visited Bahia in 1802 and whose pro-Protestant feeling was as warm as Mrs. Kindersley's,[17] was not unimpressed with private religious devotions. ". . .the pious captain Matos," he said, "illuminates his oratory, assembles his workmen and slaves, and has added to the usual devotional course several other invocations and prayers to the whole calendar of saints; the performance altogether occupying full two hours: and part of this time is so doleful a strain, that, in spite of the contempt in which I hold this excess of superstition, the monotonous repetition infects me, and I am happy when sleep gives me a respite for another twenty-four hours."[18] Much earlier Francisco Coreal remarked that nobody went about in Bahia without a rosary in his hands, another on his neck, and a Saint

[15] John Turnbull, *A voyage round the world, in the years 1800, 1801, 1802, 1803, and 1804; in which the Author visited the principal Islands in the Pacific Ocean, and the English settlements of Port Jackson and Norfolk Island* (London, 1805), I, 23.

[16] Kindersley, *op. cit.*, p. 51.

[17] He called a Scotchman in Bahia "a confirmed bigot" because of his Catholic faith. Thomas Lindley, *Narrative of a voyage to Brazil; terminating in the seizure of a British vessel, and the imprisonment of the author and the ship's crew, by the Portuguese. With general sketches of the country, its natural productions, colonial inhabitants, &c. and A Description of the City and Provinces of St. Salvadore and Porto Seguro. To which are added, A Correct Table of the Latitude and Longitude of the Ports on the Coast of Brasil, Table of Exchange, &c.* (London, 1805), p. 115.

[18] *Ibid.*, p. 106. Masters were obliged by the Church to teach Christian doctrine to their servants and slaves. Cf. *Constituiçoens primeyras do arcebispado da Bahia Feytas, & ordenadas pelo illustrissimo, e reverendissimo Senhor D. Sebastião Monteyro da Vide, Arcebispo do dito Arcebispado, & do Conselho de Sua Magestade, propostas, e aceytas em o sinodo diecesano que o dito senhor celebrou em 12. de Junho do anno de 1707* (Lisboa, 1719), §869. Hereafter cited as *Constituiçoens primeyras.*

Anthony "sur l'estomac." When the angelus bell struck, he said, passers-by knelt down in the middle of the streets.[19]

Perhaps the most important public feature of devotional life in Bahia were the religious processions that took place on many of the feast days of the Church.[20] These processions served not merely as pious exercises but also as occasions, except in Lent, for popular jollification. The sacred and the profane were at times woven together, but this confusion was by no means lamentable. Christianity has always had a social function, and in such a Catholic community as Bahia, where, moreover, popular amusements were few, the religious procession served a variety of purposes.

The pageantry of the Church was scarcely more evident than in the religious processions. Froger described the procession of the Blessed Sacrament he saw in Bahia as having been made up of a "quantité prodigieuse" of crosses, reliquaries, and rich ornaments carried through the streets of the city by groups of soldiers, craftsmen, priests, and members of the lay brotherhoods, accompanied by masqueraders, instrumentalists, and dancers.[21] First started in 1649 and repeated through the years until 1860, the famous procession of Ash Wednesday (*procissão das cinzas*) was an annual event in the

[19] Coreal added, and I think maliciously, that despite these religious practices, "on a la précaution de ne point sortir de chez soi sans un poignard dans le sein, un pistollet dans la poche, & une épée des plus longues au coté gauche: afin de ne pas perdre l'occasion de se vanger d'un ennemi tout en disant son chapelet." Francisco Coreal, *Voyages de François Coreal aux Indes Occidentales, Contenant ce qu'il y a vû de plus remarquable pendant son séjour depuis 1666. jusqu'en 1697. Traduits de l'Espagnol avec une relation De la Guiane de Walter Raleigh & le Voyage de Narborough à la Mer du Sud par le Detroit de Magellan. Traduits de l'Anglois* (Amsterdam, 1722), I, 171-172. Coreal, no firm believer himself, makes hypocrites out of the Catholics of Bahia, but his observations are not always as sound as they are amusing.

[20] In Bahia the permission of the ordinary was required for all religious processions except the following: 1-by the Jesuits: on the feasts of the Eleven Thousand Virgins and Holy Trinity, and on the Wednesdays of the Forty Hours ("na terça feyra das quarenta horas"); 2-by the Carmelites: on Good Friday; 3-by the City Council: on the feasts of Saints Sebastian, Francis Xavier ("em dez de Mayo dia do Padroado de S. Francisco Xavier"), and Anthony of Arguim (Agadir), of the Apostles Saints Philip and James, and of the Guardian Angel, and on December 1, anniversary of the restoration of the Portuguese monarchy; 4-by the Brotherhood of Mercy (*Misericórdia*): on Maundy Thursdays and All Saints; and 5-by the Brotherhood of the Stations of the Cross (*Passos*): on the second Friday of Lent. *Constituiçoens primeyras*, §491.

[21] Froger, *op. cit.*, pp. 130-131. The dancers, Froger thought, "par leurs postures lubriques troublent l'ordonnance de cette sainte ceremonie." (*Ibid.*)

religious life of the city. The procession was customarily formed at the Church of the Third Order of Saint Francis, where members of the third orders and the brotherhoods, the cathedral chapter, seminarians, committees representing the religious corporations, officers of government and of the army, etc., gathered for the solemn march through the streets of Bahia.[22] Turnbull called these manifestations of the religious spirit "theatrical," but they were, he felt, "by no means unpleasing if the zeal of a mistaken religion be admitted as an excuse for its errors."[23] Spix and Martius, the learned German scientists who visited Brazil a few years later, were much impressed with what they saw. They marvelled at the superb capes of the marchers, the banners and insignias carried aloft, the numbers of priests and religious, including sisters, the troops of the line that lent martial dignity to the processions, the splendor of the "ancient Roman Church." Such a sight, they observed, where the "history of the evolution of humanity" in its hightest ideals was presented in rich pageantry, was unique in the western world, and neither London nor Paris could boast of a similar, awe-inspiring spectacle.[24]

Needless to say, these displays inevitably cost considerable sums of money. The Vieira Ravasco family of Bahia, for example, spent an enormous amount for the feast of the Eleven Thousand Virgins. According to Gregório de Matos, the seventeenth-century satirical poet, the family

> Gastou com liberal mão. . . .
> Nesta festa sem cautelas.[25]

No one, of course, could begrudge the people such a traditional part of their religious life, but the expenses involved, some critics thought, were excessive. Le Gentil, for example, believed that the Portuguese of Brazil would be rich were it not for their mistresses and saints,[26]

[22] Manuel Querino, *A Bahia de Outr'ora, vultos e factos populares* (Bahia, 1916), p. 92. A new edition of this work, edited by Frederico Edelweiss, appeared in Bahia in 1946.

[23] Turnbull, *op. cit.*, I, 25.

[24] J. B. von Spix and C. F. P. von Martius, *Através da Bahia, Excerptos da obra Reise in Brasilien*, trans. by Manoel A. Pirajá da Silva and Paulo Wolf (Bahia, 1916), p. 74.

[25] Pedro Calmon, *Historia social do Brasil* (3rd ed., São Paulo, 1941), I, 105-106. Cf. the Brazilian Academy of Letters edition of the works of Matos, IV, 42.

[26] *Nouveau voyage au tour du monde. Par M. Le Gentil. Enrichi de plusieurs Plans, Vûës & Perspectives des principales Villes & Ports du Pérou, Chily, Bresil, & de la*

while Rodrigues de Brito, with equal exaggeration, felt that the money spent in a single procession would be enough to pay for the cost of doing away with all the hills of Bahia.[27]

In the pattern of religious life in Bahia, as throughout Brazil and Maranhão generally, the *irmandades* or lay brotherhoods figured prominently, and added color and vitality to the social cosmos of which they were intimately a part. A voluntary association of the faithful for charitable and pious ends, the brotherhood, or confraternity, or sodality, is an ancient form through which the lay apostolate has in numerous instances been directed. While such organizations existed in early Constantinople and Alexandria, the first confraternity, in its modern sense, appears only in the thirteenth century, when Bishop Odo, who died in 1208, founded a lay congregation in Paris under the invocation of our Lady. The movement spread in the course of the subsequent years, but its real development may be said to have begun only with the sixteenth century.

In Brazil the brotherhood was, of course, a Portuguese importation, brought over by the earliest colonizers who thus continued an old tradition in the New World. When the first brotherhood was established in Portugal has not been determined, but it is known that such an association, dedicated to our Lord, was organized in 1432 to implore divine clemency in a plague that was then raging. The brotherhood maintained headquarters in the Church of St. Dominic of Lisbon, and the annual feast day of the membership was on January 1. In the same church the resident English colony of Lisbon formed a brotherhood of their own in honor of St. George, their patron, while the Flemish colony of the city, as early as 1414, also organized themselves into a brotherhood under the invocation of the Holy Cross and of St. Andrew, patron of the house of Burgundy.[28]

With the establishment of the first Christian churches in Brazil

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Chine. Avec Une Description de l'Empire de la Chine beaucoup plus ample & plus circonstanciée que celles qui ont paru jusqu'à present, où il est traité des Moeurs, Religion, Politique, éducation & commerce des Peuples de cet Empire (Amsterdam, 1728), II, 140.

[27] Pedro Calmon, *op. cit.*, I, 105.

[28] Fortunato de Almeida, *História da Igreja em Portugal* (Coimbra, 1912), II, 490; Frei Luiz de Sousa, *Primeira parte da historia de S. Domingos particular do reino e conquistas de Portugal por Fr. Luis Cacegas da mesma ordem e provincia, e chronista d'ella reformada em estilo e ordem, e amplificada em successos, e particularidades* (Lisboa, 1866), I, Book III, Chapter XXIII *et seq.*

in the sixteenth century, the pious institution, which by that time had already become an important element in the Christian life of of the mother country, was brought to Portuguese America, where it became, especially in the seventeenth and eighteenth centuries, as it was also in contemporary Portugal, a distinguishing feature of lay religious devotion. Actually the brotherhoods became an integral part of the social history of colonial Brazil, and so true was this that the evolution of the country cannot be understood properly without regard for the role they played. As Gilberto Freyre has aptly put it, "these brotherhoods of colonial Brazil . . . were among the most important institutions in Portuguese America. Much of the work that was done by the government or by the church authorities in Spanish America was done in Brazil by these religious brotherhoods: that is, by private enterprise and not by official initiative; by laymen, and not by bishops nor by the clergy."[29]

Within the framework of the Brazilian brotherhoods was gathered the active and vocal part of colonial society. Some brotherhoods were more aristocratic than others; some limited their membership to whites alone; others to Negroes. In the lay brotherhoods the various conflicting elements of a society in formation were sorted, so to speak, and given corporate standing. In a real sense the institution may be said to have served as a cushion for the shocks and strains of a social order that was not yet fully integrated, and undoubtedly made possible to a large degree the peaceful social evolution of colonial days.

In common with the practice followed in other parts of Brazil and Maranhão, the brotherhoods of Bahia were of several categories. Some (and by far the greatest number) were devoted to purely pious ends,[30] such as celebrating with due splendor the feast day of a pa-

[29] Gilberto Freyre, "Some Aspects of the Social Development of Portuguese America," in Charles C. Griffin (ed.), *Concerning Latin American Culture* (New York, 1940), pp. 92-93.

[30] The Council of Trent made clear that the brotherhoods should be instituted for the service of God. Cf. *Canones et decreta Sacrosancti Oecumenici Concilii Tridentini sub Paulo III. Iulio III. et Pio IV. pontificibus maximis cum appendice theologiae candidatis perutili* (new ed., Romae, 1882), sessio XXII, De reformatione, caput VIII. The brotherhoods with headquarters in Jesuit churches were of this character. (Serafim Leite, S.J., *História da Companhia de Jesus no Brasil* [Lisboa, 1938], II, 330.) In this connection a passage from F. Beringer, S.J. (*Les indulgences, leur nature et leur usage*, trans. by Ph. Mazoyer [Paris, n.d.], p. 55) is illuminating: "D'après un Décret de la Congrégation des Evêques et Réguliers du 9 novembre

tron saint, the saying of Masses for the intention of deceased members, and the burial of deceased members. Other brotherhoods had a guild character, such as the brotherhoods of mechanics, whose principal religious function was to honor their patron saints at annual celebrations.[31] Still other brotherhoods (the more ambitious) built their own churches,[32] governed themselves with an astonishing degree of independence,[33] and carried out pious and charitable activities with little supervision on the part of the ordinary. A few, like the famous Brotherhoods of the Holy Ghost, which were undoubtedly introduced from the Azores, celebrated Pentecost Sunday with public dinners and diversions, and were thus, perhaps, as much social as they were religious.[34] Some brotherhoods, finally, while maintaining chapels and churches, were primarily interested in hospitalization and in charitable works connected with the care of the sick. To the latter category belonged the well-known *Santas Casas da Misericórdia* (Holy Houses of Mercy), established in Brazil for the first time in the sixteenth century.

From the point of view of the Church, the brotherhoods were not only looked upon as a splendid instrument for pious devotion, but also as an important means for the material support of religion. Theoretically the Church in colonial Brazil was supported financially by

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1595, il était défendu d'ériger, dans les églises des religieuses à voeux solennels, des Confréries proprement dites au sens rigoureux du mot (port d'un vêtement spécial, organisation ecclésiastique, confrères et consoeurs, récitation en commun de l'Office divin)."

[31] The Brotherhood of Mechanics of Bahia had more than eighty members in 1614, the year of its founding. (Serafim Leite, *op. cit.*, II, 330-331.) The Brotherhood of St. Cecilia, an organization of the musicians of Bahia with headquarters in the Church of Nossa Senhora da Conceição da Praia, was famous. Its statutes were approved by the king in 1785. (Guerino, *op. cit.*, pp 86-88.) In the bishopric of Mariana, Minas Gerais, the patron of the brotherhoods of carpenters was St. Joseph; of musicians, St. Cecilia; of lawyers, St. John the Evangelist; and of physicians, St. Luke. (Diogo de Vasconcelos, *Historia do Bispado de Marianna* [Belo Horizonte, 1935], p. 29.)

[32] For example, the Brotherhood of São Pedro dos Clérigos, which, with the authorization of the Archbishop of Bahia, built the Church of São Pedro Novo. (Inácio Acióli de Cerqueira e Silva, *Memorias historicas, e politicas da provincia da Bahia* [Bahia, 1835-1843], IV, 61.)

[33] The ordinary had no control, not even the right of inspection, over the brotherhoods under the immediate protection of the king. (*Constituiçoens primeyras*, §870.) Many of the brotherhoods had chaplains of their own. (Cf. *ibid.*, §875.)

[34] Cf. Querino, *op. cit.*, p. 72. They were abolished by the Count of Lavradio.

the proceeds from the tithes collected on all products of the soil.[35] The Church did not collect the tithes directly. This was done by the king in his capacity as grandmaster of the Order of Christ, an office which became hereditary in the crown, as the result of a special privilege granted him by the Holy See.[36] In return for this privilege the king was obliged to provide for the material needs of religion, such as endowing churches and convents, giving stipends to the hierarchy and clergy, founding seminaries, encouraging and supporting missionary activity, and in other ways serving as patron of the Church. During the early years of colonization the tithes of Brazil were not enough to defray the expenses of the church establishment, and deficits were made up by the royal treasury. In time, however, the income from the tithes more than paid for the normal needs of religion, as those needs were understood by the government, and the crown adopted the practice of setting aside part of the total proceeds to defray the costs of other than religious enterprises. What was at first an expedient became eventually a habit, and a good part of the income from the tithes was thus diverted from its legitimate end. As the result of this situation, the Church was obliged to depend more and more on the free-will offerings of the faithful to supplement the inadequate subsidies from the State. During the colonial period a large part of these offerings were made up of contributions from the lay brotherhoods, many of which, as we have said, built and maintained churches of their own, were in charge of special chapels in the cathedral or parish churches,[37] collected Mass stipends, and in other ways provided for the decency of religion in Brazil.

Although brotherhoods in Bahia probably date from the founding of the city in 1549,[38] it was not until some years later that they be-

[35] Cf. Oscar de Oliveira, *Os dízimos eclesiásticos do Brasil nos períodos da Colônia e do Império*, a dissertation of the faculty of canon law of the Gregorian University (Juiz de Fóra, Minas Gerais, 1940).

[36] For a brief summary of patronage in Brazil cf. *ibid.* and Cândido Santini, S.J., *De Regio Iure Patronatus in Brasilia, perquisitio historico-juridica in praefati Iuris originem et specificam naturam (1514-1890), accedit Historica expositio conflictus Sanctam Sedem inter et Gubernium Brasiliense ob Iuris Patronatus exercitium exorti* (Pôrto Alegre, 1934).

[37] From a letter to the king of October 10, 1728, written by Dom Luiz Álvares de Figueiredo, Archbishop of Bahia, we learn that the twelve chapels of the cathedral were constructed by brotherhoods. Acióli, *op. cit.*, IV, 64.

[38] Cf. Serafim Leite, *op. cit.*, II, 324 *et seq;* also José de Ancheita, S.J., *Informações e fragmentos historicos*, ed. Capistrano de Abreu (Rio de Janeiro, 1866), p. 15.

came an important feature of religious and social life in the capital. At the beginning of the eighteenth century, when Frei Agostinho de Santa Maria, sometime vicar-general of the Discalced Augustinians of Portugal, published his famous *Santuário Mariano*,[39] Bahia had no less than thirty-one approved brotherhoods dedicated to the Blessed Mother alone. Other, perhaps numerous other, brotherhoods undoubtedly existed in the city, but no record of their activities is so readily available.[40]

The brotherhoods mentioned by Frei Agostinho were divided by race, a practice generally followed during the colonial period. Of the thirty-one referred to by him, six were for Negroes, dedicated to Our Lady of the Holy Rosary, to whom the Brazilian Negroes were especially devoted, and five for mulattoes (*pardos*). The white brotherhoods were divided on the basis of social position or age. Thus the Brotherhood of Our Lady of Grace, in the Benedictine church of the same name built and endowed by Diogo Álvares (Caramurú) and Catarina Álvares Paraguassú, his wife[41]—the founders, in a sense, of the city of Bahia—enjoyed the support of some of the best people. The chapel (*ermida*) of Our Lady of the Holy Rosary, in the western part of the city, built in 1621 by Mestre de Campo André Cusaco,

[39] Frei Agostinho de Santa Maria, *Santuario mariano, e Historia das Imagens milagrosas de Nossa Senhora, E milagrosamente manifestadas, & apparecidas em o Arcebispado da Bahia, & mais Bispados; de Pernambuco, Paraiba, Rio Grande, Mãranhao, & Grão Parà, Em graça dos Prégadores, & de todos os devotos da Virgem Maria nossa Senhora* (Lisboa, 1722) IX.

[40] Fernão Cardim (*op. cit.*, pp. 380-381) speaks of the Brotherhood of the Eleven Thousand Virgins created in Bahia in 1584 which received the co-operation of the bishop, Dom Antônio de Barreiros. This brotherhood was in charge of students and was, perhaps, the most notable one of its kind during the sixteenth century. (Serafim Leite, *op. cit.*, II, 329.) As early as 1581 the greater part of the churches of Bahia had "fraternities as at Lisbon." (Robert Southey, *History of Brazil* [London, 1801], I, 318.) As early as the sixteenth century the brotherhood was a common feature of devotional life in the Indian reductions under the care of the Jesuits ("Historia de la fundacion del Collegio de la Baya de todo los Sanctos, y de sus residencias," *Anais da Biblioteca Nacional do Rio de Janeiro*, XIX, 101, 113).

[41] Frei Antônio de Santa Maria Jaboatão, O.F.M., *Orbe serafico novo brasilico, descoberto, estabelecido, e cultivado a influxos da nova luz de Italia, estrella brilhante de Hespanha, Luzido Sol de Padua, Astro Mayor do Ceo de Francisco, o thaumaturgo S.to Antonio, a quem vay consagrado, como Theatro glorioso, e parte primeira da chronica dos frades menores da mais Estreita, e Regular Observancia da Provincia do Brasil* (Lisboa, 1761), pp. 31-32.

[Andrew Cusack] an Irishman, was the headquarters of a brotherhood of the soldiers of Bahia. The Brotherhood of Our Lady of Piety, in the hospice of the Italian Capuchin Fathers, attracted the most aristocratic people of the city, including the governor, the archbishop, and the principal families. The Brotherhood of Our Lady of Faith, of the Bahia cathedral, was limited to unmarried young men.

These brotherhoods were for the most part purely pious associations whose members were responsible for the furnishing and upkeep of the chapels entrusted to their care. Actually a large part of the wealth of religious art in Bahia[42] was the result of the efforts of the brotherhoods, among many of which an often healthy rivalry existed in such matters as the beauty and decorations of their respective chapels. Even the Negroes and mulattoes, despite their general poverty, felt the effects of, or contributed to, that rivalry. Thus the Negro Brotherhood of Our Lady of the Holy Rosary in the Church of the Immaculate Conception maintained a chapel that was richly adorned with valuable works of art, such as silver candelabra, a silver sanctuary light, and a grill of jacarandá wood; while the mulattoes of the Brotherhood of Our Lady of Guadalupe, by covering the wooden image of their patroness with silver, started a fashion that found many imitators in the other brotherhoods.

The principal feature of the activities of the brotherhoods described by Frei Agostinho was the celebration of their patron's feast day. In Bahia the several associations vied with each other in the splendor with which they carried out the annual function. In this, too, the Negroes were active. The Brotherhood of Our Lady of the Holy Rosary in the Church of St. Anthony celebrated the annual feast on Christmas with a magnificence that often put the white brotherhoods to shame. As a matter of fact, some of the great festivals of Bahia were carried out under the auspices of the brotherhoods. The feast of Our Lady of Victory in the church of the same name—the first parish church of Bahia, founded about the year 1549—which fell on February 2, the feast of the Purification, was one of the most important religious celebrations of the city, and the faithful who took part in it, at least for a period of ten years during the pontificate of Clement XI, were granted plenary indulgences.

The only records that probably exist in this country of any of the colonial brotherhoods of Bahia are those of the Negro Brotherhood of

[42] For an attractive illustrated survey cf. Edgard Cerqueira Falcão, *Relíquias da Bahia* (São Paulo, 1940).

St. Anthony of Catagerona, or Catalagirona, which flourished in the eighteenth century. These records are in the historical manuscript collection of the Oliveira Lima Library at the Catholic University of America.[43] According to this source, a group of creole, i.e., Brazilian-born, and Angola Negroes, anxious to provide for their social and religious life, organized themselves in 1699 into a brotherhood under the invocation of the "glorious" St. Anthony of Catagerona.[44] With headquarters established in the Church of St. Peter, outside the walls of the colonial capital,[45] where they were to meet from time to time, hear Mass, and celebrate their patron's feast, the members prepared statutes for their governance, and submitted them to the ecclesiastical authorities for approval.[46]

The title page of the Lima Library's codex bears the inscription "Compromis /so da /irmandade /de S. Antonio /de Catagero /na cita na /matris /de S. Pedro desta /cidade da Bahya; /que seus devotos hão /de guardar feito /no año de /1699." A preliminary leaf contains a sketch, in black and grey water-colors, of the erect figure of the saint who is here wrongly pictured with the Child Jesus and in a Franciscan hood.[47] The title page is followed by a quotation in Latin from the Gospel according to St. Luke, 12, 32-34. The manuscript as a whole, including the several chapters of text, is artistically done. The use of red and brown ink is lavish. While some of the borders are plain, others are extravagantly executed. There are

[43] For a detailed description cf. Manoel S. Cardozo, "A Guide to the Manuscripts in the Lima Library, The Catholic University of America, Washington, D. C.," *Handbook of Latin American Studies* (Cambridge, Massachusetts, 1941), VI, 475.

[44] Also known as St. Anthony of Calatagirona; probably a Franciscan of the Convent of Calatagirone, Sicily, who flourished in the fifteenth century. He was never officially canonized or beatified. His feast day was celebrated in Sicily on March 8. Cf. Francisco Gonzaga *De origine seraphicae religionis franciscanae* (Romae 1587), p. 387.

[45] The church as it was in 1714 may be seen in an illustration published by Frézier, *op. cit.*, opposite p. 272. In 1757 the parish of St. Peter was made up of 2,200 families (*vizinhos*). There were 5,926 communicants, and 150 children and ignorant Negroes who did not go to confession and receive the sacraments. ("Lista das informações," *loc. cit.*, pp. 182-183.)

[46] This was not always done by the brotherhoods of the Archdiocese of Bahia as may be inferred from *Constituiçoens primeyras*, §§867-868.

[47] These incongruities are pointed by the Reverend Dr. Sebastião do Vale Pontes in his examination, at the request of Dom João Franco de Oliveira, Archbishop of Bahia, of the brotherhood's statutes.

vignettes on practically every leaf. Clearly the codex as it exists was the work of a competent scribe with a fine command of penmanship and with some familiarity with the illuminator's art.

There are fourteen chapters in the *Compromisso* of 1699. The title of the first chapter, "Da invocaçaõ da Sancta Irmandade," is self-explanatory. Chapter II is entitled "Dos officiaes que averã." These shall be a judge, a scribe, a treasurer, a procurator, and an unspecified number of majordomos, elected by the creoles, and a judge, a scribe, a treasurer, a procurator, and a unspecified number of majordomos, elected by the Angolas. Creole and Angola women shall elect their respective officers in like manner.[48] The elections shall take place on the saint's day, and officers chosen at this time shall serve until the next anniversary of the saint, when the same officers, in the presence of the vicar, i.e., of St. Peter's, shall choose their successors.[49] Chapter III concerns the duties of the procurator, who shall be a man of good character, upon whom must necessarily depend the success or failure of the organization. The statutes shall be placed in his safe keeping, and it shall be his duty to inform the members of any meeting at which their presence may be required. Chapter IV lists the conditions for membership in the association. Any person, irrespective of state or condition, shall be eligible to belong. An initiation fee of one *pataca* shall be paid by those persons able to do so; a reduced fee, if the prospective member shall not be able to pay the charge in full.[50] Chapter V obliges the brotherhood to provide itself with three books, or ledgers: one for the membership roll; another to record the elections; and a third to register items of income and expenditure. These books shall be in the possession of the scribe. Chapter VI concerns the entry by the scribe in a book provided for that purpose of all gifts and alms received by the brotherhood. Chapter VII speaks of the Masses to be ordered said

[48] "... os d.os officiaes assima referidos seraõ os Crioulos os segundos seraõ os Angollas que pera isso se faraõ duas Eleiçoens em q̃ os ditos officiaes hiraõ divididos, e da mesma sorte será feita a Eleiçaõ das Crioulas, e outra das Angolas ...." This passage is not clear to me.

[49] At the beginning of the eighteenth century the Archbishop of Bahia decided that the officers of any brotherhood under his jurisdiction could not be immediately re-elected for a second term without the express permission of the ordinary. *Constituiçoens primeyras*, §872.

[50] The exception was made so that "todas as pessoas que desta Irmandade quizerem servir a Deos e ao gloriozo S. lhes naõ empidaõ sua pobreza mas antes achem todos porta franca para poderem empregarse todos no amor de Deus."

by the brotherhood. Members shall be urged to say at least a rosary (*coroa*) daily in honor of St. Anthony of Catagerona. Special Masses shall be said on Wednesdays and on the saint's day, at which times two majordomos, with their capes and torches (*tochas*) shall be present. In the event of the death of a member, eight Masses shall be said for the repose of his soul; in the event of the death of an officer, ten. Chapter VIII is entitled "Da solennidade da festa." The feast of St. Anthony of Catagerona shall be celebrated annually on the fourth Sunday in November with vespers, *missa cantata*, and sermon in the presence of all the members. On the same day officers for the next year shall be chosen. Chapter IX provides that on every Wednesday, or on any other convenient day, one or two procurators shall collect alms from the members and others devoted to St. Anthony of Catagerona. Upon the death of a member, according to Chapter X, the members of the brotherhood shall accompany the body of the deceased to the grave, offer eight Masses for the repose of his soul, and individually say a rosary for his intention. Chapter XI provides that in case a member dies away from Bahia, such a member shall receive the usual Masses and the usual private prayers. Under Chapter XI a member who is delinquent in his dues for two years shall be deprived, at his death, of the customary Masses and prayers. Chapter XIII provides that any member who is a slave, either male or female, shall whenever possible be helped financially by the brotherhood to secure his or her freedom. On the day following the patron's feast, as provided in Chapter XIV, members shall gather to say a rosary (*têrço*) for the intention of all the deceased brothers.

The statutes of the brotherhood, as we have described them, were submitted to the Archbishop of Bahia for his approval, who on May 26, 1699, directed his *provisor*, the Reverend Dr. Sebastião do Vale Pontes, to sign every page of the *Compromisso* (doubtless to prevent some future falsification) and to prepare a report on it. In his report of June 1, Father Pontes made no mention of anything in the statutes that was contrary to faith or morals, but he offered the following suggestions:

1. The treasurer of the brotherhood, elected in accordance with the statutes, ought to be a white man.[51]

[51] This was in accordance with a practice followed during the colonial period.

2. No officer should be elected for a second term without the permission of the archbishop.

3. Within fifteen days after the election of new officers, the old officers and their successors should meet in their church, either on a Sunday or on a holy day of obligation, for the purpose of transferring books, monies, etc., from one administration to the other.

4. As regards the emancipation of slaves, which is provided for in Chapter XIII, this should not take precedence over the other obligations of the brotherhood, "inda q̃ o concorrer po as Liberdades dos Cattivos seja obra de Misericordia, e couza m.to pia e m.to santa. . ." No money should, therefore, be used for this purpose without the authorization of the archbishop.

The archbishop accepted the suggestions contained in the report, and on June 15, 1699, approved the *Compromisso* on the condition that they be made an integral part of it. This apparently was done; and the brotherhood functioned in accordance with the authorized statutes, with obviously prosperous results, until 1764, when the constitutional basis of the organization was in some particulars revised. In that year the brotherhood, alleging that their *Compromisso*, "por ser muy antigo e haver nelle muitas faltas para as despoziçoens e bom regimem da mesma Irmandade," needed to be amended, made a number of additions to the same, and submitted it, in revised form, to the King of Portugal through the acting governor of Bahia, José Carvalho de Andrade, for approval.[52]

The revised *Compromisso* of 1764 contains seven additions to the original one and eight entirely new chapters. Chapter II of the earlier statutes was changed to provide for two judges, one scribe, one treasurer, two procurators, and eight consultors, "huã p.e de Criolos, outra Angolas," to be elected in the usual place and manner on the first Sunday of November, now listed as the brotherhood's principal feast day. The duties of the procurators were detailed in an addition to Chapter III. Once a month these officials would be required to beg alms on the streets of Bahia. The proceeds of the collection were to be turned over to the scribe for transmission to the treasurer. The procurators were also to be obliged to take care of the

[52] It is interesting to observe that the revised statutes were not submitted to the archbishop. This may be an evidence of the growing regalism of the crown during the administration of the Marquis of Pombal (1750-1777), when matters of purely church administration and discipline were considered by the state to fall within its competence.

brotherhood's chapel. Chapter IV of the original statutes was likewise revised. Upon assuming their posts, officers were to be required to pledge certain sums of money. The judges were to pledge at least 6$400 (6,400 *réis*) each; the scribe, 5$000; the treasurer, 5$000; the procurators, 1$000 each; and the consultors, 1$280 each. New members were to pay an initiation fee of at least 1$280. An addition to Chapter VI provided for three new books or ledgers: one to list the Masses celebrated by the brotherhood; another to record the minutes and resolutions of the governing board; and a third to enter miscellaneous items. The addition to Chapter VII declares that the brotherhood's chaplain[53] shall in all instances be invited to say Masses for living and deceased members. In his absence any other priest may say them. The honoraria for these Masses were to be as follows: Sundays and holy days of obligation, 320 *réis*; Masses for the repose of the souls of the brothers, 200 *réis* each; and the three Christmas Masses, 1$920. Chapter XII was changed to permit unpaid members to enjoy spiritual benefits at the time of their death. Concerning the special service for deceased members, Chapter XIV was changed to read that the service would be conducted by priests to whom the sum of 10$000 would be given. Should the vicar of the brotherhood's church refuse the amount offered, the money would then be distributed among the participating clergy by the treasurer at the rate of 240 *réis* per Mass.

The new chapters of the revised statutes of 1764 are these:

Chapter XV: It shall be the duty of the judge to call all meetings of the governing board and to preside at the same. The procurators of the brotherhood shall go each week to the judge's house to be apprised of any orders to be carried out in connection with the organization's business.

Chapter XVI: The scribe shall be the sole custodian of the books of the brotherhood.

Chapter XVII: The treasurer shall be entrusted with all the properties and monies of the brotherhood.

Chapter XVIII: The procurators shall collect alms for the brotherhood on all Sundays and holy days of obligation. For this purpose they shall have a table covered with a cloth, and place on it an image of the brotherhood's patron saint.

[53] There is no mention of a chaplain in the original statutes, only of the vicar of the Church of St. Peter. This is probably an indication of the growth of the brotherhood in the course of the years.

Chapter XIX: The chaplain of the brotherhood shall be a man "de vida exemplarissima, e de bons costumes . . . ." It shall be his duty to confess the members on stated occasions and to assist them at the hour of death. He shall say all the Masses ordered by the brotherhood. Failure to comply with his obligations shall result in his dismissal.

Chapter XX: The consultors shall vote ordinarily by means of white and black beans (*favas.*) Voting by this method shall be final. *Viva voce* voting shall be permitted at the discretion of the judge. Elections of officers shall take place without the presence of the vicar.[54]

Chapter XXI: The governing board shall not have the authority to vote on any matter not provided for in the statutes. In the event of such a necessity, a meeting of the entire membership shall be called. The quorum at this time shall be thirty members plus the members of the governing board. The vote taken at this membership meeting shall be final.

Chapter XXII: Any brother guilty of an act against the brotherhood shall be brought before the governing board and politely admonished. Should he continue in his dereliction, he shall, upon the approval of the membership, be expelled from the association. Such a member shall be readmitted to membership after confessing his guilt.

The remainder of the history of the Brotherhood of St. Anthony of Catagerona, as we know it, may be briefly told. Upon the receipt of the revised *Compromisso*, the acting governor of Bahia transmitted the document to Pedro Ferreira Lemos, chief inspector (*guarda-mór*) of the Bahia Supreme Court (*Relação,*) with instructions, dated September 25, 1764, to sign every page. The procurator of the crown was next asked to pass upon the statutes. In an undated note this official found them to be in harmony with the law and "bons costumes," and recommended their acceptance. He suggested, however, that the number of priests required for the spiritual activities of the brotherhood should be stipulated by the governing board, and that the members of the board should sign the *Compromisso*. These suggestions were incorporated in the provision of October 12, 1764, signed by José Carvalho de Andrade and the Archbishop of Bahia, which approved the revised statutes in the king's name and authorized the

[54] This is probably an example of the independence of the brotherhood.

brotherhood to be governed by them. In the same year the governing board announced the number of priests required to carry out the spiritual activities listed in Chapter XIV as ten, including the brotherhood's parish priest, and signed the *Compromisso*. The following signatures appear: José de Paços (?), judge; Francisco Gonçalves Ribeiro dos Anjos (?), scribe; Bartolomeu Domingos de Brito, treasurer; Bento Alvaques (*sic*) and Antônio dos Santos, procurators; Vicente Ferreira Garcês, Miguel de Sousa, José Rabelo (?) de Carvalho, Pedro Barbosa Lima, Manuel Lopes da Silva, Alexandre de Freitas, Antônio Francisco, and Domingos Nogueira (who signed with a cross), consultors.[55]

The facts we have gleaned from the available records of the Brotherhood of St. Anthony of Catagerona will suggest a vast field for research and study. Actually no aspect of Brazilian history, and in particular of Brazilian church history, is more worthy of cultivation than the lay brotherhoods that flourished in Portuguese America during the colonial past. Today no more than half a dozen scholars, including Bonifácio Rodrigues in Rio de Janeiro and Zoroastro Viana Passos in Minas Gerais, are actively interested in the brotherhoods. Sometime in the future, perhaps, a greater number of historians will think of rummaging through the accumulated papers of centuries in the church archives of Brazil. When that day comes, and the fruits of those researches are published, the student of Brazilian history will have a much clearer picture of an institution that was part and parcel of the social pattern of the colonial period.

The Catholic University of America

[55] The names have been transcribed in modern orthography. Not all of them are easily legible.

MISCELLANY

The Twenty-Seventh Annual Meeting of the American Catholic Historical Association, New York City, December 27-29, 1946

The twenty-seventh annual meeting of the Association was held at the Hotel Pennsylvania in New York City on December 27-28, 1946, with the closing session at Fordham University on Sunday afternoon, December 29. The general attendance was good with 103 guests at the annual luncheon and over 150 at the joint session with the American Historical Association. The meeting opened on Friday morning with a session on the general theme of "The Missions in History." Three papers were read on missionaries in different periods of the Church's history. Joseph V. Swastek of SS. Cyril and Methodius Seminary, Orchard Lake, Michigan, treated Cyril and Methodius in their missionary labors in the Slavic lands, Carl Selmer of Hunter College spoke on Ramon Lull, and John F. Bannon, S.J., of St. Louis University discussed in the third paper Kino, the great Jesuit missionary of the Pacific coast. The discussion leaders on these three papers were Matthew A. Fitzsimons of the University of Notre Dame and Roderick Wheeler, O.F.M., of the Academy of American Franciscan History. Following the morning session the Executive Council held its annual meeting at a luncheon with President Thomas F. O'Connor in the chair.

Saturday morning was left free so that members could attend the sessions of the American Historical Association. The annual luncheon convened at noon on December 28 with President O'Connor as chairman and the Most Reverend William T. McCarty, C.SS.R., representing Cardinal Spellman, as a guest. An interesting feature of the luncheon was the presentation of the first award of the John Gilmary Shea Prize of the Association to Professor Carlton J. H. Hayes of Columbia University for his volume, *Wartime Mission in Spain, 1942-1945* (New York, 1945). The presentation speech was made by the Right Reverend John K. Cartwright, Rector of St. Matthew's Cathedral, Washington, and treasurer of the Association. Professor Hayes made a brief response. The two principal talks at the luncheon were delivered by Peter M. Dunne, S.J., of the University of San Francisco, on some reflections on Latin American Catholicism, and by Professor Ross J. S. Hoffman of Fordham University on the position of Spain as a central theme in modern history. The business meeting convened at four o'clock on Saturday, December 28, when the

report of the officers and committees were read and accepted. Professor Friedrich Engel-Janosi, First Vice-President of the Association, was in the chair for the business meeting and he introduced the President, who delivered the annual presidential address on the subject, "Trends and Portends in American Catholic Historiography." The present issue of the *Review* carries the text of Mr. O'Connor's address.

The final session of the three-day meeting was held in Keating Hall at Fordham University and was a joint session with the American Historical Association on the subject, "Anti-Clericalism in Late Nineteenth-Century Europe." Professor S. William Halperin of the University of Chicago spoke on Italian anti-clericalism and Father Leo L. Rummel, O.Praem., of St. Augustine's Priory, Madison, Wisconsin, on French anti-clericalism in the same period, especially as it related to the religious orders. The chairman of the session was George N. Shuster, President of Hunter College, and the interesting and rather lively discussion which followed the two papers was inaugurated by the three leaders chosen for that task: Joseph H. Brady of Seton Hall College, Crane Brinton of Harvard University, and Joseph N. Moody of Cathedral College, New York City. Following the close of the session the members of the two Associations were guests of Fordham University at a tea served in Keating Hall.

The twenty-eighth annual meeting of the Association will be held in Cleveland, Ohio, on December 27, 28, and 29, 1947. Donald P. Gavin of the Department of History of John Carroll University is in charge of local arrangements for the meeting. The reports of the officers and committees follow.

Report of the Treasurer:—

ACCOUNT I—GENERAL FUND

Investments	December 15, 1945		$5,500.00
*Cash on hand	December 15, 1945	$2,060.82	
Receipts:			
Annual Dues		4,109.30	
Transfer of Federal Land Bank Bonds		52.50	
Interest from investments		68.75	
Total		$6,291.37	$5,500.00

Disbursements:

Office Expenses:		
Rent of office, telephone service	$ 74.00	
Supplies and service	186.72	
Secretary—salary	758.03	$1,018.75
Meeting Expenses—1945		40.80
Meeting Expenses—1946		61.90
Rental of Safety Deposit Box		6.00
Catholic Historical Review		2,447.20
Exchange on checks		2.77
Total Disbursements		3,577.42
BALANCE ON HAND—December 15, 1946		$2,713.95
INVESTMENTS—December 15, 1946		$5,500.00

*Note discrepancy with balance as reported on last year's financial statement. This discrepancy is due to two factors:

(1) A bookkeeper's error of .19 below the bank balance and

(2) A further bookkeeper's error by which three semi-annual payments of interest in the sum of $82.50 on investments were reported instead of two.

ACCOUNT II—REVOLVING ACCOUNT

Publication of Documents

Cash on Hand—December 15, 1945		$ 452.51
Receipts:		
Balance of Bishops' Fund	$407.74	
United States Ministers to the Papal States	128.00	
Consular Relations	591.90	1,127.64
Total Receipts		$1,580.15
Disbursements:		
Murray and Heister (Mailing *Consular Relations)*	$ 84.19	
J. H. Fuerst Co. (Binding *United States Ministers to the Papal States)*	91.40	
Advertising	223.20	
Total Disbursements		398.79
CASH ON HAND—December 15, 1946		$1,181.36

SUMMARY

Investments—Account I	$5,500.00
Cash on Hand:	
Account I	$2,713.95
Account II	1,181.36
Total Cash on Hand	$3,895.31

Respectfully submitted,
JOHN K. CARTWRIGHT, *Treasurer*

Report of Committee on Publications:—

The Association is probably interested in knowing what response was given to the appeal for subscriptions to Volume II of the series of *Documents*. The number of sales of Volume II, *Consular Relations between the United States and the Papal States*, totalled 175 copies since publication in August of 1945. The sales of this volume aided in the sale of Volume I, *United States Ministers to the Papal States*. Fifty copies of the latter volume were sold during the past year.

The only new work published by the Association since its last annual meeting was *The Formative Years of the Catholic University of America* by the capable secretary of the Association, Reverend John Tracy Ellis. Authority for the publication of this volume in a new series entitled, *Miscellaneous Studies*, was given to Father Ellis by the Executive Council of the Association at its meeting in Washington on December 15, 1945. The condition attached to the publication of this volume was as follows: the author was to meet all expenses of publication and the Association was not to be financially obligated in any way. An edition of 1040 copies of this work was printed; complimentary and review copies numbered 155. Up to December 14, 1946, the number of copies sold has been 376. This leaves 509 copies of this work still available at the present time.

No new publications for the year 1947 are at present under consideration.

This offers a fine occasion to speak a word in praise of Father Ellis' recent publication. *The Formative Years of the Catholic University of America* is, without question, a valuable contribution to the history of the Church in America and, at the same time, an interesting piece of dispassionate historical research. Despite Father Ellis' protest, it seems to us only fair that our Association publicly acknowledge his excellent contribution. The Committee on Publications eagerly awaits his greater and more extensive work on James Cardinal Gibbons.

Respectfully submitted,
PAUL J. KNAPKE, C.PP.S., *Chairman*
RAYMOND AUGUST OGDEN, F.S.C.
SISTER M. ANGELA FITZMORRIS, C.D.P.

Report of the Committee on Nominations:—

President—Friedrich Engel-Janosi, Catholic University of America.

First Vice-President—Francis A. Arlinghaus, University of Detroit.

Second Vice-President—Felix Fellner, O.S.B., St. Vincent College.

Secretary—John Tracy Ellis, Catholic University of America.

Treasurer—John K. Cartwright, St. Matthew's Cathedral, Washington.

Executive Council (two to be elected for a three-year term)—
Thomas J. Kelly, Cathedral College, Brooklyn.
Roderick Wheeler, O.F.M., Academy of American Franciscan History.

Committee on the John Gilmary Shea Prize (one to be elected for a three-year term)—Joseph T. Durkin, S.J., Georgetown University.

Committee on Nominations—
Edward P. Lilly, Catholic University of America, *chairman*.
Sister Thomas Aquinas Carroll, R.S.M., Mount Mercy College.
Cyril Smith, Marquette University.

Committee on Program—
Edward V. Cardinal, C.S.V., Sheil School of Social Studies, *chairman*.
Anthony F. Czajkowski, St. Louis University.
Matthew A. Fitzsimons, University of Notre Dame.

Committee on Publications—
William L. Lucey, S.J., College of the Holy Cross, *chairman*.
J. Ryan Beiser, Catholic Student Center, State University of Iowa.
J. Walter Coleman, Gettysburg National Park.

Respectfully submitted,

SYLVESTER D. LUBY, *Chairman*
A. PAUL LEVACK
SISTER M. EVANGELINE THOMAS, S.S.J.

Report of the Secretary:—

I believe that I express the sentiment of all of you when I say that it is is a real joy to be able to assemble again for our annual meeting in a normal manner after the stress and storm of the emergency occasioned by the war. Our numbers at this present meeting are far in excess of the thirty-four brave souls who turned out in Washington on December 15, 1945, for the combined luncheon conference and business meeting, which was all that we could hold last year. For the splendid program of this twenty-seventh annual meeting here in New York we are chiefly indebted to Dr. Francis J. Tschan and Father Henry G. J. Beck who worked intelligently and faithfully through many months to assure us of a program that would attract and hold the interest of our members, and I think that by tomorrow afternoon when we conclude our meeting at Fordham University

you will agree that the Association owes these two gentlemen a vote of sincere thanks.

However, it is the business of your secretary to report the status of our various activities, not to burden you with his personal comments. Let me proceed, therefore, to draw up for you the balance sheet of the year's affairs. It is very gratifying, indeed, to be able to report that the Association has today the largest number of members in its twenty-seven years of history. The figures are as follows:

Membership, December 15, 1945.....		751
Resignations	13	
Deaths	12	
Delinquents	28	53
		698
Renewals	5	
New members	85	90
Membership, December 15, 1946.....		788

We have not only brought our total membership to thirty-seven above that of last year, but we have overcome a loss of fifty-three members through resignation, death, or delinquency in dues. Moreover, the total is higher by twenty than the previous all-high of 768 members reported in 1937. This is good progress and with some effort we hope that by the time we assemble in Christmas week of 1947 we can count our members over the 800 mark. This increase in new names on our roster is due in no small measure to the interest manifested by several members who have bestirred themselves by interesting outsiders in our work. In this regard I should like to mention and thank especially William J. Schlaerth, S.J., and A. Paul Lavack of Fordham University, Edward A. Doehler of Loyola College, Baltimore, W. Eugene Shiels, S.J., of Xavier University, Cincinnati, and Henry J. Browne of the Catholic University of America. If more of our members would follow the lead of these five men it should not be very long before we could advance our membership somewhere near 1000. When it is remembered that the Association is completely dependent upon membership dues to finance its business you will appreciate, I am sure, the necessity of keeping our numbers high. I do not wish, however, to conclude this item in anything that might even suggest a scolding tone. Our condition is good, and it is thanks to all of you that we have been able to show as healthy a growth as we have for the past few years.

Each year the secretary has called for you the roll of our honored dead

of the previous twelve-month period. During the year just closing the following members have died:

Reverend Thomas C. Brennan
Right Reverend Victor Day
Sister M. Elizabeth
Reverend Cyril Gaul, O.S.B.
Reverend Aiden H. Germain, O.S.B.
John Cardinal Glennon
George E. Hamilton, Sr.
Right Reverend Hugh T. Henry
Reverend Michael J. Kenny, S.J.
Most Reverend John B. Morris
Most Reverend Valentine Schaaf, O.F.M.
Most Reverend Christian H. Winkelman

May their souls rest in peace!

The new members and their addresses are as follows:

Reverend Patrick H. Ahern, St. Joseph's Seminary, Washington 17, D. C.
Sister M. Antonella, College of Our Lady of the Elms, Chicopee, Massachusetts
Mr. Eugene H. Bacon, 2810 Taylor Avenue, Baltimore 14, Maryland
Reverend Robert J. Bastian, 5440 Moeller Avenue, Norwood 12, Ohio
Reverend Peter Beckman, O.S.B., St. Benedict's College, Atchison, Kansas
Sister John Berchmans, Mary Manse College, Toledo, Ohio
Mr. Ferdinand J. Brahm, Benziger Brothers, 12-14 W. Third Street, New York 12, New York
Reverend Edward A. Breen, Church of Our Saviour, Jacksonville, Illinois
Reverend Joseph S. Brusher, S.J., Sacred Heart Novitiate, Los Gatos, California
Mrs. H. P. Burton, 59 Park Avenue, Bronxville 8, New York
Reverend Timothy J. Carmody, 650 Grand Concourse, New York City
Miss Elsie A. Carrillo, 2034 E. 19th Street, Brooklyn, New York
Professor Lewis B. Clingman, Jr., Aquinas College, 1600 Robinson Road, S. E., Grand Rapids, Michigan
Reverend John J. Coady, 1030 Lawrence Street, N. E., Washington 17, D. C.
Reverend Bradford Colton, 13 Wolcott Street, Waterbury 52, Connecticut
Sister M. Stanislaus Connaughton, S.S.M., Our Lady of Victory College, Fort Worth 4, Texas
Reverend Francis X. Curran, S.J., Weston College, Weston 93, Massachusetts
Dr. Anthony F. Czajkowski, St. Louis University, St. Louis 3, Missouri

Reverend William D'Arcy, O.F.M. Conv., St. Anthony-on-Hudson, Rensselaer, New York
Right Reverend A. J. Dean, 2544 Parkwood Avenue, Toledo 10, Ohio
Reverend Joseph A. Doyle, 110 E. 12th Street, New York City 3
Miss Julia A. Duffy, Hunter College, 695 Park Avenue, New York City 21
Reverend C. J. Emery, Ratcliffe College, Leicester, England
Sister Mary Evangela, B.V.M., 1218 W. Kilbourn Avenue, Milwaukee, Wisconsin
Reverend Bartholomew F. Fair, St. Charles Seminary, Overbrook, Pennsylvania
Reverend Thomas B. Falls, St. Charles Seminary, Overbrook, Pennsylvania
Reverend Daniel J. Fant, 110 E. 12 Street, New York City 3
Reverend Joseph P. Flynn, C.S.P., 10750 Ohio Avenue, Los Angeles, California
Reverend Francis F. Formaz, Box 366, Jacksonville, Illinois
Reverend Anton J. Frank, 1618 Texas Avenue, Houston, Texas
Mr. Charles R. Gellner, 510 N. Ellwood Avenue, Baltimore 5, Maryland
Mrs. Ellen Gordon, 2935 Upton Street, N. W., Washington 8, D. C.
Reverend Walter T. Gouch, C.S.P., 605 S. Chapel Gate Lane, Baltimore 29, Maryland
Most Reverend Charles P. Greco, 1805 Jackson Avenue, Alexandria, Louisiana
Mr. John J. Griffin, 12 Landers Street, Somerville 43, Massachusetts
Reverend Thomas S. Hanrahan, Mt. St. Vincent, Holyoke, Massachusetts
Miss Mary Ann Held, 505-4th Street, La Salle, Illinois
Sister M. Helen, Sacred Heart Junior College and Academy, Belmont, North Carolina
Mr. G. E. Herzer, 202 Upnor Road, Baltimore 12, Maryland
Reverend Peter E. Hogan, S.S.J., St. Joseph's Seminary, Washington 17, D. C.
Reverend Vincent C. Hopkins, S.J., Fordham University, New York City 58
Sister M. Ildephonse, 2601 W. Marquette Road, Chicago 29, Illinois
Sister Theresa Joseph, Our Lady of the Lake College, San Antonio 7, Texas
Reverend Mr. William Keiler, 157 Halsted Street, East Orange, New Jersey
Miss Margaret Kiely, 144-80 Sanford Avenue, Flushing, New York
Mr. Harry W. Kirwin, 410 East 79th Street, New York City 21
Dr. Bernard J. Kohlbrenner, University of Notre Dame, Notre Dame, Indiana
Sister Herménégilde de Marie Labonte, Sacred Heart College, Sherbrooke, P. Q., Canada

Dr. Gerhart B. Ladner, University of Notre Dame, Notre Dame, Indiana
Mr. Albert J. Loomie, S. J., Fordham University, New York City 58
Reverend Mr. Paul L. Love, St. Mary's Seminary, Roland Park, Baltimore 10, Maryland
Reverend Joseph Ludwig, 1111 West Bancroft, Toledo 6, Ohio
Reverend Fergus Macdonald, C.P., St. Gabriel's Monastery, Brighton 35, Massachusetts
Mr. Thomas D. McCall, S.J., Fordham University, New York City 58
Mrs. Frederick H. McDevitt, 78 Orchard Street, New Bedford, Massachusetts
Mr. James Patrick McGovern, 720 Munsey Building, Washington 4, D. C.
Professor John D. McKian, Department of Philosophy, Loyola University, Chicago, Illinois
Miss Loretta M. McKeon, 745 Farmington Avenue, Kensington, Connecticut
Sister M. Medulpha, Le Clerc College, Belleville, Illinois
Reverend Anselm Mendez, O.S.B., New Subiaco Abbey, Subiaco, Arkansas
Reverend Conrad Morin, O.F.M., Institut d'Etudes familiales, 3113 avenue Guyard, Montreal 26, P. Q., Canada
Reverend Herman J. Muller, S.J., Xavier University, Cincinnati 7, Ohio
Reverend John J. Murray, St. Clement's Hall, Brighton 35, Massachusetts
Mr. William A. Needham, 111 Park Street, Providence 8, Rhode Island
Dr. Bernard H. Nelson, Clark College, Atlanta, Georgia
Dr. C. Joseph Nuesse, Catholic University of America, Washington 17, D. C.
Mr. Daniel J. O'Connell, 720 St. Ann's Avenue, New York City 55
Reverend William J. O'Shea, S.S., St. Mary's Seminary, Roland Park, Baltimore 10, Maryland
Reverend George Paré, Sacred Heart Rectory, Grosse Ile, Michigan
Walter J. Reeve, 444 East 88th Street, New York City 28
Mr. George L. A. Reilly, Caldwell College, Caldwell, New Jersey
Right Reverend John J. Reilly, Catholic University of America, Washington 17, D. C.
Reverend James A. Reynolds, 1442 Chapel Street, New Haven, Connecticut
Sister Rosaleen, C.S.J., College of Saint Rose, Albany 3, New York
Right Reverend John J. Russell, 619-10th Street, N. W., Washington 1, D. C.
Reverend Francis J. Schwendeman, 2010 East Broad Street, Columbus 9, Ohio
Mr. Richard A. Shields, 2477 Cortland Avenue, Detroit 6, Michigan
Dr. George N. Shuster, 279 Stamford Avenue, Stamford, Connecticut
Reverend Carl R. Steinbicker, 6616 Beechmont Avenue, Mt. Washington, Cincinnati 30, Ohio

Mr. Howard J. Strott, 2721A South Kingshighway, St. Louis 8, Missouri
Reverend George E. Tiffany, 55 West Broadway, South Boston, Massachusetts
Brother Urban, O.S.F., St. Anthony's Juniorate, Smithtown Branch, L. I., New York
Reverend Henry L. Walsh, S.J., University of Santa Clara, Santa Clara, California
Reverend Robert Wilde, Catholic University of America, Washington 17, D. C.
Professor Cuthbert Wright, Assumption College, Worcester, Massachusetts

The second principal matter of business for the secretary to report to you concerns the affairs of our official organ, the *Catholic Historical Review*. At the business meeting a year ago I was compelled to notify you of a deficit of $519.54 in the finances of the *Review* as of July 1, 1945. Due to the increase in membership, in subscribers, and the sale of the entire run of our journal to a number of college and university libraries we have been able to reduce this deficit considerably during the past year. The deficit stands as of October 1, 1946, less than three months ago, at $145.01. This is a marked improvement over the past two years, especially when it is recalled that twice during the past year we have had a 10% increase in printer's charges and we are told that we may have to face shortly a third increase of from 10% to 15%. It is well-nigh impossible to keep ahead of the rising cost in printing by a mere increase in subscriptions. We can only hope that we may soon see the end of these increased printing costs so that in future years the *Review* may be put again on a paying basis. These deficits have been met by the Catholic University of America Press, which publishes our journal, but I know I speak the mind of all of you when I say it is not the wish of the Association to have that burden borne by the Press any longer than is absolutely necessary. The number of subscriptions reported a year ago totaled 330 with 128 exchanges. I am happy to state that during the past year the subscriptions have increased by forty to a total of 370 and the exchanges have been cut to 118. The total of memberships, subscriptions, and exchanges, therefore, brings the number of institutions and individuals who receive the *Review* four times a year to a grand total of 1275.

The number of manuscripts received during the past year for the consideration of the editors totaled twenty-two. This is seven less than were submitted during the previous year. Fifteen of these manuscripts have either been published or have been accepted for publication, while seven have been rejected. Our situation in this regard is, frankly, not good. It needs little imagination on anyone's part to realize that the editors of a quarterly journal which makes some pretensions to scholarship should

have a wider margin of choice than that given the editors of the *Catholic Historical Review* during the year just past if it is to maintain high standards and serve the readers in the manner intended by its founders. Just three weeks ago one of our Catholic weeklies in editorializing on the scarcity of Catholic research in the United States sought an explanation in the fact that there were not sufficient funds available to encourage scholarly effort. With that reason everyone will be in entire agreement. But when it was stated that a further reason was, "because of a dearth of Catholic periodicals devoted to research publication," [*America*, LXXVI (December 7, 1946), 255], the editors of the *Catholic Historical Review* can hardly agree. In the first report made by your present secretary to this Association in Chicago on December 30, 1941, he said in discussing this subject: "The quality of our official journal has been, and in large measure will remain, dependent upon the character and number of manuscripts submitted for the judgment of its editorial board." [*Catholic Historical Review*, XXVIII (April, 1942), 82]. That statement is, of course, just as true today as it was five years ago. Space has not been wanting for scholarly articles on the history of the Church or on Catholic subjects in our journal, but there have been all too few who have made any effort to avail themselves of it. It is, candidly, a bit discouraging to find so little being done in a scholarly way by American Catholic historians, and it is only at the risk of wearying you that the secretary has returned year after year to this subject in his annual reports. I state the situation frankly because I feel it is necessary for you to know it, lest you be at a loss to explain why future issues of the *Catholic Historical Review* do not measure up in the quality of their articles with the journal you knew in years gone by.

I should like to mention just a word about the first award of the John Gilmary Shea Prize. I dare say that the judgment of the committee met with the approval of most of you and that you agree that in honoring the distinguished Professor Hayes the Association did honor to itself. The committee asked that the secretary make mention of a number of entries for the prize which, although they did not win the award, did merit public commendation. They are as follows:

Ralph F. Bayard, C.M., *Lone-Star Vanguard. The Catholic Re-Occupation of Texas, 1838-1848* (St. Louis, 1945).

Sister M. Thomas Aquinas Carroll, R.S.M., *The Venerable Bede: His Spiritual Writings* (Washington, 1946).

John Henry de Groot, *The Shakespeares and "The Old Faith"* (New York, 1946).

Margaret R. Grennan, *William Morris. Medievalist and Revolutionary* (New York, 1945)

Leo L. Rummel, O.Praem, The Third French Republic and the Religious Associations. The Incorporation Laws for the Religious Orders in France (Madison, 1946).

May I express a final word in thanks to each and every one of you for your co-operation and help during the past year and for your presence here today, and with that a plea for a continuation of your support in assisting the Association in offering the maximum of service in the cause of Catholic historical scholarship in the United States.

Respectfully submitted,

JOHN TRACY ELLIS, *Secretary*

BOOK REVIEWS

GENERAL CHURCH HISTORY

Monumenta Antiquae Floridae (1566-1572). Edidit FELIX ZUBILLAGA, S.J. (Romae: "Monumenta Historica Soc. Iesu." 1946. Pp. xxxvi, 107, 692.)

This careful edition of Jesuit documents concerning the history of early Florida is an exceedingly valuable and serviceable contribution. It was on these original sources, primarily, that the editor, Father Félix Zubillaga, based his *La Florida, la misión jesuítica (1566-1572) y la colonización española*, the first volume of which was published in 1941. Both this latter volume and the one now under review cover, as the dates indicate, what is known as the Jesuit period of early Florida history, the six years during which the Jesuits of Spain attempted to found missions for the Indians as part of the Florida conquest, initiated in 1565 by Pedro Menéndez de Avilés with the founding of St. Augustine and the expulsion of the French on the coast farther north.

The editor introduces this first volume of the *Monumenta* with a "Praefatio Generalis" (pp. 1-47) and an "Introductio Generalis" (pp. 49-107). In the former he shows what efforts were made after 1538 in and out of the Jesuit Order to enlist its co-operation toward the conversion of the Indians in Spanish and Portuguese America. The introduction, on the other hand, deals exclusively with what was then known as Florida: its discovery and exploration before the coming of the Jesuits, controversies among the Jesuits relative and incidental to their coming, internal affairs pertaining to their Florida mission, and archival and historiographical materials on the history of this mission. Both the "Praefatio" and the "Introductio" are in Latin, as are also the synopses and explanatory footnotes accompanying the text of the documents in the second part of the volume. The reviewer hopes this employment of Latin instead of Spanish will not make the volume less serviceable to American students than it deserves to be. Naturally, the chief portion of the volume (pp. 1-616) comprises the text of the documents, printed either in their entirety or as extracts from other more general letters and reports. There are 139 such documents, all but the last three of which deal with the period from 1565, the year in which Menéndez de Avilés founded Florida, to 1572, the year in which the Jesuits abandoned Florida and established themselves in Mexico. Special praise is due the editor for the method he employs in presenting these documents. In this regard, certainly, the volume might well serve as a model, not to speak of the meticulous care that is manifest throughout. In practically every instance, besides stating the provenance

and the character of the document and citing one or more authors by whom it was used, the editor prefaces the document with a more or less lengthy biographical or bibliographical note and offers a very helpful synopsis of the document's contents. Other noteworthy features are the list of documents arranged chronologically (pp. ix-xix); the list of manuscript and printed sources consulted by the editor (pp. xxi-xxxiv); the four appendixes (pp. 617-643), of which the second is an official account of expenses incurred by the Spanish crown in 1566 for the support of the Florida mission enterprise; and finally the index (pp. 645-692) which, fortunately, really serves its purpose and is not merely a conventional way of closing a volume.

It is a pity—and Father Zubillaga does not neglect to note it when occasion offers—that so many highly important documents concerning the mission history of Florida at this time have either been lost or have not as yet been located. So far undiscovered, for instance, is the papal rescript, issued sometime before June 3, 1566, that conferred the customary privileges and defined the spiritual jurisdiction of the Jesuits destined for Florida (pp. 77-78). It is equally unfortunate that the report has not been located which the founder of Florida, Pedro Menéndez de Avilés, drew up in October, 1567, and presumably transmitted to St. Francis Borgia, then General of the Jesuit Order, on the state of affairs in Florida (p. 204). Lost also, as Father Zubillaga notes, are the six letters which Father Juan Bautista Seguara addressed to St. Francis Borgia between April 14 and July 18, 1570 (p. 466). Similarly, the editor searched in vain for the official report which Fathers Antonio Sedeño and Juan Rogel composed, presumably in December, 1560, after they had left the Guale and Santa Elena missions and departed for Havana (pp. 479). Particularly regrettable is the loss of the sixteen letters and reports written between April, 1571, and January, 1572, (pp. 491-492) and of the account which Father Sedeño wrote in Havana about the middle of May, 1572, on the eve of his departure for Mexico. The disappearance of this account Father Zubillaga rightly deplores because, as he says, it "related the closing events of the Florida mission and the ministrations of the missionaries on the Island of Cuba" (p. 515). The absence of these and similarly important papers is not only regrettable in view of the light they would today undoubtedly shed on the early days in Florida but also unaccountable in view of the fact, duly discussed by the editor, that scrupulous care was taken to have the letters and reports reach their destination. If the reviewer may be permitted to say it, either someone at the time or later on was interested in having certain documents mislaid or destroyed or the ravages of time have been particularly hostile to a certain class of papers, with the result that today students of history would like to be better informed on the "dark period" of Florida history, comprising the last year or so

of the Jesuit and the first years of the Franciscan period. Let us hope that the documents in question have not been destroyed, that Father Zubillaga will discover them, and that he will publish them as carefully as he published what he found in this first volume of the *Monumenta*.

FRANCIS BORGIA STECK

Washington, D. C.

Visita y reforma de los hospitales de San Juan de Dios de la Nueva España en 1772-1774. Selección de Rómulo Velasco Ceballos. (Mexico: Archivo Histórico de la Secretaría de Salúbridad y Asistencia. 1945. Pp. viii, 165, 283.)

Government operation of the hospitals of New Spain had been abandoned as a disastrous experiment before the end of the sixteenth century; hence in 1602, the viceroy, Conde de Monterrey, decided to invite the Brothers of St. John of God to aid the other hospitallers of the viceroyalty. In the course of a century and a half, the brothers established thirty-five hospitals in cities and towns from Durango to La Guayra. Although there were hospitals for priests, Spaniards, Indians, members of various confraternities, as well as the hospitals for special types of diseases, the hospitals of St. John of God were almost the only general hospitals of New Spain.

The community did splendid work and enjoyed an excellent reputation until the mid-eighteenth century. A royal *cédula* issued for the canonical visitation of 1760 reflects public criticism of the immoral life of some members (cf. Manzano: *Notas a la recopilación de Indias*, por Manuel Joseph Ayala [Madrid, 1945], I, 62-63). Conditions evidently remained unchanged, unless changing for the worse, for the same injunctions were even more strictly given to Fray Pedro Rendón Caballero, canonical visitor for 1772. This visitation was completed in 1774. The documentary record surrendered to the viceroy, Antonio Bucareli y Ursúa, and the subsequent discussion form the subject matter of the present publication.

The copies given to the viceroy fill about a volume and a half of this collection. They indicated that the visitation had been an empty formality; the only concrete data in them were the accounts of receipts and expenses, the need of more religious in each, and historical notes on every foundation. No evidence was given of any need for reform or any attempt at it. This seemed to confirm Bucarelli's worst suspicions, for he issued a circular letter to the civil and ecclesiastical authorities of the viceroyalty, inquiring about the advisability of suppressing the community. The principal motive for such an abrupt course appears to have been documents similar to that which is printed after the viceregal circular.

This is a private *informe*, submitted in 1770 by a certain "Vidaurri."

The name is undoubtedly fictitious; the nature of the information and the tone of the document (especially pp. 127 and 137) bespeak a religious of the community, most probably of Atlixco. The *informe* gives an account of the origin of the evils that afflict the community, tracing them to a group of corrupt superiors; these are accused, in specific instances, of almost every crime from assault to theft, and of blocking efforts made to effect some reform. The writer adds that since this group has terrorized the worthy members of the community into silence, the appeal is made to the viceroy as a court of last resort.

Some forty copies of the viceroy's circular were distributed. Thirty-six replies were received; the four surviving are printed here. From the "Opiniones . . . del Sr. Fiscal" which immediately follows, it appears that these offer a typical cross section of the original thirty-six. The first of the four reports is that of the Archbishop of Mexico, a careful presentation which corroborates the *informe* of 1770, yet counsels reform rather than abolition. The response of the Ayuntamiento of Mexico City is full of praise for the community's care of the sick. The reports of the Bishops of Oajaca and Puebla are colored by the fact that both bishops are obviously anxious to exploit the situation, either to bring the hospitals under their control or at least to acquire the right of visitation. That of the Bishop of Puebla is the most devastating indictment of any; but the bill of particulars must embrace a far longer time than would appear from the context. A consultation of the table (II, 112), will show that it is physically impossible to have so many cases in the two very small hospitals on which the bishop concentrates his fire. The remaining part of the visitation papers relate an attempt by the *fiscal* to interfere in matter of the *forum internum,* and give a more detailed account of the capacity of the hospitals. Bucarelli died in the midst of this on April 5, 1779, and the matter was apparently dropped. It may be well to note that contemporary *ad limina* reports of other bishops, printed in Cuevas, *Historia de la Iglesia en México,* V, ch. viii, make no complaint of the *Juaninos.*

Two other documents are added. The first is a complaint (dated 1802) against the hospital of Montes Claros, maintained by the *Hipólitos* at Vera Cruz; in the second, the bishop objects (1776) to the convalescent hospital of the Bethlehemites, outside Oajaca, as overstaffed and of insufficient practical value. The 1802 complaint simply repeats another made in 1796; a note added by the official witnesses confirms the impression that it is the work of malcontents. The atrocious sub-title added to the second indicates that Sr. Velasco may have accomplished the feat of transcribing the document without reading it.

Gustavo Baz, Director of the Archivo, prefaces the publication with a summary note on the location and condition of surviving hospital archives. Those who use documents of the hospitallers will find it useful to collate

them with those printed in the *Ius Pontificium de Propaganda Fide* (7 vols. Rome, 1888-1897).

MICHAEL B. MCCLOSKEY

Washington, D. C.

La Santa Sede y la emancipación mexicana. By LUIS MEDINA ASCENSIO. (Guadaljara, Mexico: Imprenta "Gráfica." 1946. Pp. xx, 223.)

On September 16, 1810, the Mexican forces for freedom issued the call to arms. It was the *Grito de Dolores.* This battle-cry summoned all Mexican patriots to aid Nuestra Señora de Guadalupe in bringing liberty to the land. For fourteen years the struggle for emancipation went forward, until at last the victors erected the facade of independent national life. President Guadalupe Victoria took office as the head of "one of the equal nations of the world." The meager battle story of this revolution need never detain the Mexican historian. His task is to show how his people shook off the habiliments of provincials and adopted the sovereign character.

Now the most striking colonial fact about New Spain had been its entire dependence on the Spanish court in things religious. For 300 years Madrid acted as the control tower of the Church in Latin America. The enormous power of the *patronato real,* originally granted to Isabella and Ferdinand by Sixtus IV, Alexander VI, and Julius II, gave to the crown the fateful opportunity to rule or ruin. It put the king in command of every appointment, of the conduct of the clergy, their budget and all their works. In time he took the supervision of their correspondence with Rome as it (necessarily) passed through Madrid—the abuse euphoniously dubbed the *pase regio.*

This artery through Madrid, vital if narrow, was severed after 1810 by the general revolt of the colonies. The sequel constituted the main problem in making the new republics, a problem quite as much social and economic as it was political. The severance had actually been the fundamental objective of separation. The colonist had had enough of the *patronato real.* When in the exercise of this power the crown suppressed and "amortized" the *obras pías,* and turned out a large religious order for reasons retained cautiously within the *"real pecho,"* and put down consequent clamor and risings by use of the army newly-quartered in America, and finally laid the anti-clerical constitution of Cadiz upon the unwilling because religiously loyal Americans, subjection boiled over and independence followed.

Medina Ascensio takes the reader through the crisis that arose from this severance. Anyone who knows the Church understands how vital a break it was. And the *políticos* of Mexico—men often of a distinctly climbing sort or even cool to religious obligation—at once set themselves

to right the ship. In Congress so radical a person as Negrete spoke in these terms: "We must first meet the exigencies which gave the primary cause to the revolution, the righting of the ecclesiastical arrangements decreed by the Spanish Cortes."

The nub of the question was the hierarchy in Mexico. It dissolved, with the break from Madrid. And as Madrid refused to appoint new candidates pleasing to the populace—proprietary bishops, or bishops in their own right and not by suffrance—and as Rome could not break its agreement with Madrid on the choice of candidates, the rebuilding of the hierarchy was at a stalemate. The difficulty at Rome was well put by a contemporary ecclesiastic, Father Julian Perdriel, who in 1816 argued before the Argentine Congress:

> No ocurrirán nuestros gobiernos a su Santidad, hasta que, reconocida generalmente la independencia política de nuestras provincias, no sea peligroso al Beatísimo Padre el mezclarse en nuestras diferencias.

What efforts were made in Mexico to reconstitute the hierarchy, and the success thereof, form the story of the present volume. Of the ten bishops, only one remained in 1827. The rest had died or returned to loyal Spanish territory. Some through fealty to Spain felt it treason to abet the rebel cause by remaining. Others saw themselves frustrated in religious powers by the severance at Madrid, and refused to continue to rule without communication with Rome and its approved Spanish vicar. In neighboring countries, it is true, bishops here and there remained on the spot, as did the unhappy Lué y Riega in Buenos Aires, but in most places the experience of Mexico was repeated. It is thus a typical case, and its study helps to establish a synthesis of what followed those days in social dislocation. For the bishops were the natural and de facto leaders of the people.

At first the Mexican clergy and statesmen appealed for aid to the Archbishop of Baltimore, John Carroll. They urged him to delegate to them the necessary powers to carry on, in ordinations, confirmations, dispensations, appointments. Twice he was approached. On both occasions he withdrew from a situation in which he recognized nothing but confusion and matter far beyond his prerogatives.

Then the government in Mexico addressed itself directly to Rome. This story has been told before, but never so fully nor with such command of the documentation. Dr. Medina Ascensio saw the profound importance of his research, and he went directly to the font, to Roman and other European depositories, for his materials. This first-hand study enabled him to correct several erroneous views, one of them, formerly held by this reviewer, to the point that Pope Leo XII had not written the *Etsi Jam Diu* that caused such consternation in Mexico when it appeared there in 1825. (Bishop Pérez read it to his clergy with amazement and anger, and worked earnestly

to have its message reversed.) It will be recalled that this bull eulogized King Ferdinand VII as the protector of virtue and liberty, and called upon the bishops to bring back their American subjects to his allegiance. The bull did come from Rome, and though its effect was brief, it was, indeed, disheartening to the loyal Catholics of Latin America.

The work closes with the papal act that settled the whole episcopal problem. In 1831, Gregory XVI decided to override any fear of Spain and the previously denounced *patronato real*, and to consecrate proprietary bishops. Shortly thereafter Rome recognized the independence of the Latin American countries.

During the development of affairs that led to this solution, a number of human factors emerged strongly at variance with the cause of freedom for religion, for which the revolution—as was said above—had largely been fought. First among these were the reborn regalists; their program, to make the State one with, and thus over, the Church, in accord with their idea of a "sovereignty" that embraces every power within the state. In this group were all too many ecclesiastics, ambitious for reform or promotion, devoid of episcopal control, fond of their new ideas on the state of pure nature and the social contract. They were the makers of the system which succeeded the temporary settlement signified by the consecration of Vásquez in 1831. Allied with them, though lacking in a hypercritical profession of religion, were the members of the freshly-formed lodges, who had come to substitute nature for the God of nature in their worship and in their moral code. Then there was the adventurer who would so often capture the presidency during his mercurial career. This combination soon did away with the peaceful settlement, and brought in a new *patronato* so far below its parent as the new politician was overshadowed by his professional forebear.

One who studies a monograph of this kind realizes that it opens the way to a larger field, namely, the manifold effect of the independence movements in as far as they reflect the effort to cast off the *patronato*. To Rómulo Carbia this was the proto-question for every serious student of Latin America. What did the twenty year interim do to the clergy, in independence of spirit, in discipline, in physical and mental preparedness for the priestly function? What did it do to government, which from this time on would often use religion as the base of revenue for civic purposes and as the great political football in campaigns and administrative strategy? What did it do to encourage the positivist in Latin America? Medina Ascensio has not furnished us with answers to these problems. He has paved the road to their investigation.

W. Eugene Shiels

Xavier University
Cincinnati

Gailhac of Beziers. By HELENE MAGARET, Professor of English, Marymount College. (New York: Longmans, Greene and Co. 1946. Pp. 262. $3.50.)

This biography tells of another saintly character who produced abundant fruit in nineteenth-century France. St. Jean-Baptiste Vianney, St. Thérèse Martin, and St. Bernadette Soubirous have been singled out by the Church for public honor; there are many others, whose names will be long remembered, but who have not yet reached the heights of the Church's altars; some of them were Cardinal Lavigerie, Frederick Ozanam, Jean-Baptiste Lacordaire, Jean Gailhac. Verily, the nineteenth can well be called "the greatest of centuries" for France in spite of its muddled politics and defeated armies; its saints have made it great with the only worth-while greatness.

Jean Gailhac almost spanned the century; he was born in 1802 and died in 1890. Miss Magaret reports: "All the incidents in his early life lie ready-made for the hand of the conventional hagiographer: the pious parents, the family rosary, the daily services as acolyte, the child's play at celebrating Mass and the heroic deeds of charity." The incidents of his later life are almost as ready-made. The brief test of his vocation in an apothecary's shop—his six or seven years of teaching in the seminary at Montpellier while his charity for the poor, especially those in prison, grew—his chaplaincy in the run-down Hotel-Dieu at Beziers, which was given him upon his own request, and to the amazement of his bishop—and then his love for the poor growing constantly with the problems it found, into a refuge for fallen women, an orphanage, a school, a religious sisterhood and a short-lived religious order for secular priests; all finally congealed in the sisterhood (the Religious of the Sacred Heart of Mary), which carried its charitable educational principles to Ireland, Portugal, England, and the United States before the life span of Father Gailhac closed.

In this little book, the reader sees Father Gailhac's soul tried in the fire—a fire surprisingly like the fire which tries the souls of the saintly today. There was the cholera epidemic which developed heroic courage, there was the diabolical storm of gossip which arose around his refuge for fallen women, which purged not only his pride but even his faith—there was the financial anxiety over his many ventures, which developed his hope. Then came a period of rest, peaceful growth both spiritually and materially, darkened by but one great cross, the ugly suspicion which arose from the deaths of two sisters in his young community, and which dragged him into court, and smeared his name in headlines; after that came an increasing loneliness, which begot real detachment, as he buried most of his friends and relatives, and finally the foretaste of heaven when he saw his sisterhood prosper, when he himself was summoned to Rome for honors by

Pope Leo XIII, and enjoyed for several years the reputation for great sanctity. All this is told in a very dramatic manner.

Monsieur Jean Gibbal gave up his agnosticism and a promising legal career to become a priest and an assistant of Father Gailhac; Madame Appolonie Cure, who stood high in the aristocracy of Beziers, after her husband's sudden death, gave her possessions to Father Gailhac's charitable institutions, and herself became the first superior, Madame Saint John, of the Religious of the Sacred Heart of Mary; these and other similar details are developed with a highly dramatic effect. Miss Magaret proves particularly in the subsidiary plots that she possesses a rather outstanding literary talent. In fact, the only feature of this biography that might not attract the historian is the strong fictional flavor it takes from the bright literary style in which it is written. The historian would appreciate some kind of bibliography and a footnote here and there, amplifying especially such important moments in Father Gailhac's life as those during which he composed the rule for his religious. Everyone, however, will find this book entertaining, informing, edifying, and some even inspiring.

CARL R. STEINBICKER

St. Gregory Seminary
Cincinnati

The Great Religions of the Modern World. Edited by EDWARD J. JURJI. (Princeton: Princeton University Press. 1946. Pp. v. 387. $3.75.)

This volume presents a concise summary of the ten most influential religions of the world. Nearly equal space is devoted to the religions of Confucianism, Taoism, Hinduism, Buddhism, Shintoism, Islamism, Judaism, Eastern Orthodoxy, Roman Catholicism, and Protestantism. Nine competent scholars have contributed to the symposium. While the brief biographical notes on the authors leave no doubt as to the high reputation each enjoys in his own field, nonetheless one leaves off reading the various chapters with a feeling of dissatisfaction. The summaries are well written. Still, the present reviewer feels that these ten topics are of such tremendous scope as not to allow of adequate treatment in the space of less than 400 pages.

The task of reviewing a book of this nature is difficult. To judge competently these brief essays—each purporting to give a summary exposé of doctrine, history, and prospectus of the respective religion—would require an expert in each of the religions. Regarding the five oriental religions the reviewer professes his inability to speak with authority. Professor Reischauer's study on Buddhism is excellent and quite clear, even to the uninitiated. Shintoism, too, is well presented in its highly nationalistic

hues. Nevertheless, to read through the maze of oriental theological and mystical speculation requires patient and careful concentration.

The church historian is on more familiar terms with the last five religions discussed in this volume. The treatment of Islamism appears overidealistic and the author too easily passes over its inherent weaknesses and defects. As the author of the essay on Judaism confesses, he belongs to "conservative" Judaism, an intermediate group between radical Judaism and extreme orthodox Judaism. His hazy, liberalistic, and evolutionistic portrayal of Judaism appears wholly out of harmony with the traditional Christian understanding of Israel's role in the providence of God. He seems to labor under a phobia for formal theology and decries all attempts at formulas and dogmas. "The true health of a religion is to have a theology without being aware of it" (p. 234). The essay is filled with many vague statements and unproved generalizations. The discussion on Eastern Orthodoxy labors under a similar handicap. "The Church as the primordial reality resists any dogmatic definition; the real being exists beyond human abstractions and categories. . . . It is senseless to start from a definition or a dogma of the Church" (p. 290). One is disturbed by the author's strange ideas of sacraments and sacramentals (p. 296) and, in general, his compromising exposition of beliefs and practices. His attitude toward sovietism is unconvincingly optimistic, as well as unique. "And the emphasis upon the organic unity between personal life and the mystical body of Christ has fostered the collectivistic tendency of the Soviet order. What we call Russian Sovietism is unexplainable without Russian Orthodoxy" (p. 305).

In his treatment of Roman Catholicism Father Walsh obviously attempts to make it intelligible to the modern, liberal mentality. The use of typical Protestant terminology, e.g., "Catholic religious experience," may be misleading. Perhaps, more direct and definitive statements would have portrayed Catholicism to better advantage. Passages such as the following are hardly intelligible to Catholic or non-Catholic. "The Catholic is grateful that after many experiments in overinteriorizing and overexteriorizing Christian life, the Church has 'fulfilled' many implications in the Scriptural record in her balanced sacramental system of baptism, confirmation, confession, eucharist, matrimony, orders, and extreme unction, in which outward symbols and inward grace meet and mate and generate the most lasting of the Catholic's religious experiences" (p. 313). The brief historical summary of ecclesiastical history is open to criticism mainly in point of selection.

The author of the essay on Protestantism seeks at the outset to impress the reader that the "genius of Protestant Christianity is affirmation, not negation" (p. 338). He betrays a very sympathetic attitude to the many and varigated forms of Protestantism and generously states that each

has a specific mission to fulfill in Christianity. Despite this, all Protestant church leaders are committed to the cause of unity and the writer enthusiastically envisions the fruition of the modern ecumenical movements in Protestantism. Yet Protestantism wishes no "single centralized authority" (p. 363). "Those Christians are schismatics in the worst sense who, in spite of the New Testament record and the testimony of history, regard the particular organization to which they belong as *The Church*" (p. 364). The historian finds it hard to subscribe to the author's contention that such was the mind of the early reformers. Even the casual reader will look askance at a number of over-statements as, e.g., the considerable influence of the Federal Council of Churches on present American foreign policy. The general tone of optimism still appears unwarranted.

PAUL J. KNAPKE

St. Charles Seminary
Carthagena, Ohio

GENERAL HISTORY

Michelangelo. The Sistine Ceiling. By CHARLES DE TOLNAY. (Princeton: Princeton University Press. 1945. Pp. xii, 284; 413 plates. $17.50.)

We have here a volume very handsome in printing and format and very impressive as a rich and original contribution to art criticism. In the text there is a short life of Michelangelo and an historical account of the chapel and ceiling. The descriptive chapters which follow are detailed in their reference to technical details of the composition. But the description is not of a merely metrical kind. It brings together a mass of historical knowledge from sources contemporary with Michelangelo but it brings this knowledge in to illumine questions brought out by the author's own very personal insight into both the technical and "subject" values of the frescoes.

Mr. de Tolnay's critical remarks on the technical side have great precision and justness. They sometimes remind one of the criticism of Berenson and shine by contrast with the vagueness and indefiniteness which characterize much of that which passes for criticism today. Chapter XII on color is an instance in point, containing only three pages but giving a wealth of subtle yet absolutely firm and objective technical considerations. Any sensitive person who has seen the frescoes has come away with the impression of a world illumined with the "light that never was on sea or land." The author tells how he himself had this impression when he first saw the frescoes in 1921 and quotes the saying of Aretino to Michelangelo: "in your hands lies hidden the idea of a new nature." How the effect was produced may be fruitfully studied in these three admirable pages.

On the other hand Mr. de Tolnay combines with technical insight a sympathy for the "subject" which is today most unusual. We have a period

in which dislike of "illustration" has gone to the point of a semi-mad reverence for the "non-objective" and both our museums and our libraries (not to say our churches) are being filled with ecstatic and ephemeral forms and with praise thereof. In current criticism Michelangelo has not suffered as have most of the great artists of the past. His power was so magisterial as to impose itself even on the most revolutionary critics. Nevertheless he was not a mere artist for art's sake. He gave his magnificent powers of expression to the expression of something. And our present critic sees the value of what was thus expressed. Chapter X on the spandrels and the lunettes is a good example of the gift for subject analysis which together with the technical analysis mentioned above makes this book of substantial and permanent value.

The illustrations occupy nearly half of the volume. While they are not of the degree of excellence of those in the Phaidon Press volume on Michelangelo's sculptures, they are, nevertheless, numerous and satisfactorily accompany the text of this admirable piece of art criticism.

JOHN K. CARTWRIGHT

St. Matthew's Cathedral
Washington

The History of the Jews in Italy. By CECIL ROTH. (Philadelphia: Jewish Publishing Society of America. 1946. Pp. xiv, 575. $3.00.)

This book will be of interest to specialists in Jewish history, especially since it is the only work on the subject in English. It is a popular, well-written, and detailed account of the history of the Jews in Italy from their first contacts in the Alexandrian period down to the liberation of Rome by allied forces on June 5, 1944.

The history of the Jews in Italy has an unbroken and recorded continuity of 2000 years. Their first appearances were as traders, as diplomats, and as slaves. Their uniquely favored position in imperial Italy was followed by a decline in prosperity and fortune when Christianity became the religion of the majority. The position of the Jews in the Middle Ages, and especially during the High Renascence, in Italy was much more favorable —economically, politically, morally, and intellectually—than was their status during the age of the French Revolution. Those who think that the Middle Ages was a period of tyrannic oppression of the Jews will do well to read Roth's account of the matter and see how discriminatory laws were honored more by being violated than by being kept. During the age of the ghetto—one in which the Jews became so impoverished that in many places substantial parts of the community had to rely on public charity for subsistence—Leghorn was the only port of haven. The French Revo-

lution naturally won the support of the poverty-stricken people with its dream of liberty, equality, and fraternity. Many of them thought that all they had to lose were their chains. Yet the older and more conservative elements of the community feared alliance with the revolution because of the hatred of religion shown by some of the prominent revolutionists. Communism, and the support that some say that the Jews give to communism, would be a modern parallel. In the reaction that allowed Napoleon's downfall, many, but not all, of the previous restrictions were applied. The Jews were found calling upon Pope Pius IX to take the leadership in the move for Italian unification. From 1870 to 1936 the Italian Jews were civilly and economically in better position than their correligionists in any other part of continental Europe. Yet Jews, less favored than the Italian Jews, were more faithful to the observance of their law.

The most important external factor in the Jewish history of the West is the Church. The author well states the position of the Church when he says: "It has opposed Judaism, not persons of Jewish birth" (p. 533). This opposition has not always been marked with a prudent charity, and its record does not make pleasant reading. But the efforts of Popes and other ecclesiastics, down to this very day, on behalf of persons of Jewish birth is a proof of their courage, their justice, and their charity. According to the author, the mendicant orders, especially the Franciscans, were most frequently guilty of what would be today called Jew-baiting. But this tendency was only temporary, while at all times monk and priest, bishop and cardinal, defended the Jews to the danger and sometimes to the loss of their own lives. The author points out how recent Popes have won an enduring debt of gratitude from Italian Jews.

Unfortunately for scientific purposes, the book lacks all indication of the author's sources. If Dr. Roth were to publish a book entitled *Sources for the Study of the Jews in Italy*, it would be a very valuable contribution. The author takes the thunder out of critical guns when, in his preface, he admits that his selection implied rejection and undesirable compression. This is not a definitive work. But even in its abbreviated content, the format of the volume is too bulky. Its handiness would be enhanced by a chronological table.

The author at times betrays bad taste in sarcastic references to things Catholic (p. 425, *et passim*). B.C.E., in place of the conventional B.C., is unnecessary (p. 2). The elegant Julius III was not the "founder" of the Jesuit Order (p. 290). The author speaks of converts to and from Judaism, but also, and too frequently, of apostates from Judaism to Catholicism. The implied censure were best left to God.

ROBERT WILDE

The Catholic University of America

Historia de la filosofía española: Filosofía cristiana de los siglos XIII al XV. Esbozo de una historia filosófica del Lulismo. By TOMÁS CARRERAS Y ARTAU and JOAQUÍN CARRERAS Y ARTAU. (Madrid: Real Academia de las Ciencias Exactas, Físicas y Naturales. 1943. Volume II. Pp. 686. 70 pesetas.)

This second volume of the history of Spanish philosophy by the two distinguished authors is, to a considerable extent, devoted to the story of the various currents of thought whose origin is to be ascribed to Raymond Lully, the most celebrated Catalonian writer of the Middle Ages. In the fourth part of their work, which treats of the influence of Lully on subsequent thought, the writers state that they must content themselves solely with an outline of the history of Lullism, for the present condition of investigations does not permit a complete history. They examine not only the growth and development of the Lullist movement, but they also describe what they call pseudo-Lullism and anti-Lullism. They give a rather detailed account of the opposition to Lullism which grew up in Paris under the leadership of Gerson. Much light is thrown on another noted Catalonian thinker, Sibiuda or Sabunde, which name is probably better known. We find that Sibiuda was a staunch supporter of Lully, and that the writings of Montaigne and Pascal betray Lullist influence. The role of Cardinal Nicholas of Cusa is also adequately portrayed, especially by indicating some striking parallels between the *Docta ignorantia* of Nicholas of Cusa and the *Ars magna of Lully.* The authors prove that Giordano Bruno was a serious student of the books of Lully, and they believe that Campanella did not escape the sway of Lully, since his *Civitas solis* is remarkably similar to Lully's *Blanquerna.* Chapter XXII deals with the history of Lullism in the modern period, and in particular with the influence of Lully on Leibnitz's *Dissertatio de arte combinatoria.* In chapter XXIII we find a description of the decline of the Lullist movement in Spain and the rest of Europe and of its renascence in the nineteenth and twentieth centuries.

The fifth part of the whole work treats of the philosophers of the fourteenth century, first of the scholastics and then of non-scholastic authors. Finally the sixth part is devoted to a general view of Spanish thought of the fifteenth century. The last chapter is concerned with the dawn of the Renaissance.

Certainly the present work must be regarded as the most comprehensive history of Spanish philosophy in any language. It is a very fine specimen of Spanish scholarship of the present day. The work is thoroughly documented and the references are exact and precise. It should also be noted that the volume is provided with a detailed index of authors which will prove a valuable aid to anyone studying the book. One must acknowledge that we have here the most satisfactory history of Lullism, and in general an objective and conscientious appraisal of Spanish efforts in the philo-

sophical order. The authors are filling a notable gap in the history of European thought. Their work is a valuable contribution which historians of the future will not be permitted to overlook.

JOHN J. ROLBIECKI

The Catholic University of America

The New Europe. By WALTER FITZGERALD, Professor of Geography, Victoria University of Manchester. (New York: Harper and Bros. 1946. Pp. xiii, 298. $2.75.)

Many historians will begin the reading of this book by the well-known English geographer with some mistrust. They will fear to have in their hands one of those unfortunate attempts to explain away history by tracing some general rules of development, e.g., the description of all changes as determined by regions and their specific conditions. Fortunately, Walter Fitzgerald is a humble man. He knows very well the limits of his approach. He realizes that all geographical factors are only a "challenge" which can be met by various "responses"—to use Toynbee's terminology. His book is, to a large extent, an exposition of the rise of the European state system and migrations as well as of the struggles of the peoples who have helped to create, to develop, and to maintain it. The influence of the geographical factor is emphasized—the book has a sub-title, "Introduction to Political Geography," but there is no tendency to regard geography as the key which opens the doors to all mysteries.

Dr. Fitzgerald writes often with an eye to present-day developments. He likes to make suggestions for the coming peace treaties. This is not always done successfully. He realizes that World War II has ended with a great increase of Russian power, but he underestimates the ruthlessness of Russian policies. It is surprising that he takes plebiscites under Russian control seriously (p. 207). The totalitarian one-party rule in the Soviet Union which keeps the various Soviet republics together ought to have been more emphasized. Despite some dated reflections on future frontiers, the book contains most valuable and very well organized surveys of facts. The difference between more stable frontiers in western Europe and the fluid frontiers in eastern Europe is clearly emphasized; the purely military character of the concept of natural frontier is brilliantly formulated—though it must be regretted that the character of frontiers in the atomic age is not yet discussed.

The general views of Professor Fitzgerald are reasonable. He is an enemy of blueprints. He knows the importance of traditions and historical forces, at least for western Europe. Surprisingly, this knowledge recedes into the background when he deals with the Soviet Union. He hopes that a European federation will emerge in which Germany is kept within limits,

but in which Russia does not dominate. The world would gain only if Dr. Fitzgerald's ideas and proposals would have some influence in practice. But the reviewer is afraid that they are too reasonable and fail to take into account the dynamism of forces which, once unleashed, are difficult to be stopped by considerations of moderation and utility. The last chapter, "Europe in its World Relations," describes clearly the decline of Europe's importance in the world, and the development of the decisive role of the USA and USSR.

The book can be recommended—apart from a few pages which show a specifically British point of approach—as a handbook containing a great wealth of information, e.g., on the rise of nation-states, on the fights between Slavs and Germans, on the organization of the Soviet Union, and on the geographical features of the various European regimes. The twenty-eight maps and charts are very helpful.

WALDEMAR GURIAN

University of Notre Dame

Call For Forty Thousand. By JOHN J. CONSIDINE, M.M. (New York: Longmans, Green & Co. 1946. Pp. vi, 319. $3.00.)

Father John Considine is an experienced traveler, a keen observer, and an assiduous and successful gatherer of facts and information. He had already been around the world and this book is a sequel to *Across a World*. The author, a Maryknoller, traveled through Latin America in the official capacity of visitor extraordinary to the Maryknoll missions which have been set up in South America and as such he had entree into the highest ecclesiastical circles while his work carried him into the deep and empty core of the southern continent. Though he touches with deft and graceful finger the brilliant capitals, his main theme is the portrayal of Christian life and the lack of it in the vast and all but inaccessible back country. He went up the Amazon and its southern tributaries, ascended the gigantic Madeira River, traveled on the chugging little train which skirts its bank for 200 miles to avoid its waterfalls and rapids, then up the Beni River to Riberalta, and finally in a journey of days in a primitive steamboat up the Beni to the Bolivian Indian reservation of Cavinas where there has recently been created a Maryknoll mission. The author speaks of the almost mystic stillness of the great primeval forests; he has dropped down over the lip of the lofty Bolivian Antiplano, the roof of South America, into the gigantic folds of the Andes; he has visited southern Chile, Ecuador, and the north of the continent; has hopped across the islands of the Caribbean, and come back by way of Central America. We have here vivid pictures of the vast jungles of the Amazon basin (a continent in itself), of the untamed tribes which still shoot a white man at

sight of the poor, depressed, and lethargic Quechua and Aymara Indian who lives in the high Andean valleys from Ecuador south, of the verdant Caribbean islands, and of the spendors of Central America and Mexico.

But Father Considine's main theme is taken up with the life of the lowly Indian and *mestizo* which his missionaries are striving to elevate. "Throughout these pages little has been said of the art or history of Latin America; since our theme is the pulsing social and religious problems of the present, there is no time to distract ourselves with contemplation of the glories of the past" (p. 142). And we venture to say that in these matters and from the point of view of Catholicism, no one has ever before written better. The ample bibliography shows that Father Considine has read widely; the text demonstrates that he knows and gives his history. Moreover, he portrays history in the making—Catholicism in the southern continent and on the islands revitalized by North American missionary activity. The grand total of North American laborers—priests, brothers, and sisters—is 1,145 in Latin America.

The author is moderate and tolerant. There is no fanatical excitement over the missionary activities of Protestants, and he gives credit where credit is due. His four "don'ts" are wise and Christian: "Don't question the sincerity of any considerable proportion of those who become Protestants. Don't presume that any considerable number of converts become Protestants to get North American financial support. Don't presume that any considerable number of Protestants hope to make progress by attacks and quarreling. . . . Don't trust greatly to civil laws or other non-spiritual aids for the protection of Catholics" (p. 92). These points are elaborated with calmness and common sense. Father Considine develops the great and important "do," which has been indicated in other works and which after reflection and experience is proven to be the only rational method of meeting the religious difficulties: "*Do* meet the peril of our Catholic life with greater Catholic life."

The appalling lack of clergy throughout Latin America, especially in Brazil and in the deep country, becomes manifest in almost every page and hence the title of the book, for it is computed that 40,000 priests will be necessary properly to vitalize Catholic life in Latin America. With commendable candor the author indicates the deficiency in certain regions in the quality of what clergy does exist and he gives the historical reasons for this defect. This deficiency has had a rebound and partly explains the present lack of numbers, for in regions the clergy had fallen into disrepute so that the young were not and are not attracted to the ecclesiastical career. Therefore, in vast regions Catholic life has lagged and all but disappeared, while even in the cities there is wide indifferentism and sometimes rancor. It is true that some of the Latin American clergy are excessively sensitive on this point and have reacted bitterly even to kindly

and Catholic indication of the condition. But facts are incontrovertible things, and the record of history cannot be changed to suit prejudice or pleasure. Nor should we try to change it, suppressing unpleasant facts. But such is the tact of Father Considine and so constructive is his general theme with the indication of so much that is good and laudable that it would seem that even the most proud or sensitive could not take offense.

One chapter consists of the diary of Father Joseph Meaney of Arlington, Massachusetts. No more detailed picture could be given of the plight of Catholicism and of the lowly and miserable Quechua Indian than this diary of a young and robust North American priest laboring in the highlands of Peru. The sheer physical strength and endurance necessary for such a task becomes plain. But here there is a map deficiency. We should like to know just where Ayapata is and from Peruvian Puno 200 miles in what direction. Also we should like to know just where Cavinas is on the Beni of the Bolivian lowlands.

The author soft-pedals a bit on the question of the Black Legend, although his fairness and candor lead him always to give both sides. With all due respect to Bolton, Carbia, the American Council on Education, and the "Revisionist School" in general, who have done so much good and, in smashing fables, rectified so much, the bald fact remains that the legend has not been entirely legend. Those who know the details of how the followers of Columbus treated the Indians, and the details of the careers of such men as De Soto, Cortés, Valdivia, Pedrarias Dávila, and Nuño de Guzmán, to mention only a few, realize that Las Casas did not write a fairy tale. The point is that Las Casas and many modern but now old-fashioned historians, induced by emotionalism or prejudice, exaggerated and generalized. These forgot, for instance, that the heroic missionary with his splendid achievements was also a Spaniard. The lopped-off hands of the poor Indian of the Amazon forest and his decimation by the whites during the rubber rush of the 1890's was simply a continuation of cruelty.

This most informative and readable volume is further enhanced by some excellent photographs, by lists of statistics concerning the clergy and Catholic life, by five maps, a good bibliography, and an index.

PETER MASTEN DUNNE

University of San Francisco

MEDIAEVAL HISTORY

England and the Continent in the Eighth Century. By WILHELM LEVISON. (Oxford: At the Clarendon Press; New York: Oxford University Press. 1946. Pp. xii, 347. $5.00.)

Wilhelm Levison, by his editing of the lives of St. Boniface and of St. Willibrord for the *Monumenta Germaniae Historica* and his essay on

"Bede the Historian" for the Oxford studies commemorative of that scholar, has established a firm reputation for scholarship in eight-century ecclesiastical history. In the present volume—or rather in the first half of it—he synthesizes in lecture form the knowledge gained from a lifetime of work on the sources and from his command of the secondary literature to present a well-ordered picture of the known contacts between England and the continent in this century.

Though interesting economic influences are found and political relationships appear, especially during the reigns of Charles the Great and Offa, yet it will come as no surprise to one who knows the period that the main interest of this monograph is ecclesiastical. The author's detailed and comprehensive researches bear out the remark of Christopher Dawson on Anglo-Saxon civilization: ". . . its chief industry seems to have been the manufacture and export of saints. . . ."

Rejecting the view which would minimize the importance of the Gregorian mission to England, Dr. Levison regards it rightly as opening "a new chapter . . . in the relations between Great Britain and the lands across the sea." The "routine intercourse" (of which this is a good account) between the English Church and the Papacy, along with the popularity of pilgrimage to Rome, accounted for a considerable amount of traffic through the lands of the Franks. More important for the establishment of permanent contacts were, of course, the educational work of Alcuin and the missionary activities associated with the great names of Willbrord and Boniface and a host of lesser personalities.

Rightly the author emphasizes the reform work of Boniface and the tremendous import of his policy of drawing the Frankish Church and kingship into closer relationship with the Papacy. He stresses also less well-known phenomena like the English influence on the penitential system of the continent and on its liturgy. In this regard Levison's statement that "the singing of the Creed was introduced into the canon of the mass" may be misleading.

If in the first half of this work, then, we have a finished historical synthesis which should have great popular appeal, in the second we approach, as it were, the workshop of the historian. Here in a series of appendixes are studies in diplomatics, palaeography, and textual criticism on problems which relate at least loosely to the main text. Convincing is the study of the sources of the charters allegedly of King Ethelbert. Here, contrary to Miss Deansley's thesis, Levison confirms the older view that the Anglo-Saxon charters derived from the Roman part of Italy rather than from the Merovingians. In the study on "The Beginning of the Year of the Incarnation in Bede's 'Historia Ecclesiastica,'" Levison reopens an old dispute with R. L. Poole. Poole's conclusion which has been finding acceptance among such scholars as Stenton, Powicke, and C. W. Jones,

was that Bede began the year on September 24, at the time of the change of indiction. Levison's contention for Christmas day is attractive and cogently argued, but its acceptance requires attributing error to Bede on such important dates as those of the Synods of Hertford and Hatfield. On the date of the death of St. Wilfrid of York, Levison is not very convincing. The final word has not been said in the whole controversy.

For scholars of the mediaeval period the whole book will be fruitful; the question remains nevertheless whether a separate printing of the two parts, with lectures at a more reasonable price, would not have better served the purpose of popularizing good scholarly syntheses.

SISTER M. THOMAS AQUINAS CARROLL

Mount Mercy College
Pittsburgh

The Medieval Idea of Law as Represented by Lucas de Penna. By WALTER ULLMAN. Introduction by HAROLD D. HAZELTINE. (London: Methuen and Co., Ltd. 1946. Pp. xxxix, 220. 20s.)

Lucas de Penna, a Neapolitan jurist of the fourteenth century, exerted a profound influence upon his contemporaries in the Kingdom of Naples and upon lawyers in Europe up until the sixteenth century. But since that time his writings have been little read. Dr. Ullmann has tried to atone for these centuries of neglect by a study of the legal, political, and social ideas embodied in Lucas' main work, known as the *Tres Libri*, because it is an explanation of the tenth, eleventh, and twelfth books of Justinian's *Codex*.

There is nothing unusual in the general plan which Lucas followed in each of his commentaries. First, he gives a practical case that illustrates the law, then an explanation of the legal terms, and finally the analysis of the law itself. He does not, however, limit himself to Roman law but takes into consideration the vast changes in human society from the sixth to the fourteenth century due to the canonical legislation of the Church, the conquest of Europe by the Germanic nations, and the growth of feudalism. Lucas quotes abundantly from the pagan and Christian writers not only of law but of philosophy and theology. While he is indebted to these men, particularly John of Salisbury, he everywhere shows a remarkable independence of thought. His dictum was: "Non moveat dicentis auctoritas, non quis, sed quid dicat, attendas."

According to Lucas, law is the translation and realization of the ethical value of justice and derives its ultimate sanction from the authority of God—the supreme Law-Giver. Since the civil ruler is God's vice-gerent on earth, and is responsible to Him alone for his actions, all human legislation, even customary law, is considered binding only because it has received His explicit approval. This opinion foreshadows the doctrine later known as "the divine right of kings." On the other hand, when he speaks

about inalienable rights of the individual, which the state must ever preserve, one almost imagines that he is reading the preamble to the American Declaration of Independence.

Lucas naturally discusses at length the relationship between canon and civil law. His basic principles are that any law against the rights of God or the Church is per se invalid, and that Roman law is to be followed by all the courts of the realm, whether ecclesiastical or secular. When a dispute arises, however, he generally settles it in favor of the civil law. Thus, for example, he declares that the state may lawfully oblige clerics to perform civic duties, and also that it possesses jurisdiction in matters pertaining to the essence of matrimony and to the property of the Church.

Since he had presided for a time in the law-courts of Naples, Lucas was naturally interested in the administration of justice. He stresses the fact that a judge must combine a knowledge of the law and of social conditions with a high sense of judicial impartiality and integrity. He lays down sound principles for the interpretation of law, the examination of witnesses, and the evaluation of evidence. He has also some interesting observations on crime—its cause, its punishment, and its remedy. In fact his human teaching on the treatment of the criminal anticipates in many respects the penological thought of the twentieth century.

Scholars who are prejudiced against the mediaeval ways of thinking will certainly have to revise their ideas as they become better acquainted with Lucas de Penna, whose monumental work on Italian jurisprudence runs to 1050 folio pages. Professor Ullman's book will give historians who may be familiar with the political, theological, and social writings of the Middle Ages, a deeper knowledge of this period. Lawyers and judges will find in it much matter for serious reflection and examination of conscience. Statesmen would derive much profit from a study of Lucas' views on war and peace, which are often expressed in pregnant epigrams as "Pax in charta conscripta non valet, nisi fuerit in corde radicata." No reader will object to the statement of Harold Dexter Hazeltine in a splendid introduction to this book: "The recovery of Lucas de Penna's thought, so long concealed from view . . ., is an achievement in scholarship deserving of the highest praise."

STEPHEN MCKENNA

Mount Saint Alphonsus Seminary
Esopus, New York

MODERN EUROPEAN HISTORY

From Max Weber: Essays in Sociology. Edition, translation and introduction by H. H. GERTH and C. WRIGHT MILLS. (New York: Oxford University Press. 1946. Pp. xi, 490. $5.00.)

This book is for the sociologist, not the historian. It attempts to provide

a handy manual of Max Weber's development of sociological concepts. The fundamental problem of most schools of sociological thought is to establish a logic for the social sciences. Max Weber established his own logic. His sociology comes to grips with the relation between history and sociology. With his German contemporaries he taught that history depicts the unique and the non-recurrent, while sociology attempts to set forth the causal laws underlying the common and recurrent sociological phenomena. The Weberian school claims its origin in the inability of historians to come to valid generalizations about historical data.

Weber was properly skeptical of all-inclusive formulae. He was an unflagging advocate of intensive culture case studies and he bitterly opposed all efforts to find modern capitalism, to take one example, in the Greek world, or to equate the Middle Ages with the era of the Eutrapids, or to extract from the Greek household economy illustrations for a rigid sequence of industrial evolution. As father of the ideal-typical method in sociology, he dealt in concepts. Bureaucracy, charisma, and class struggle were ideal mental constructs which would unravel the complexity of historical data. He argued that only with the secularization of society and the liberation of the mind from religious superstitions was a rational habit of thought possible.

This book of essays is important to the historian, however, not so much as a record of one man's views, as an explanation of how Weber came to think as he did. The long and valuable introduction on the man's life and the factors which moulded his character serve to account for most of his peculiar opinions. Weber reflected his German background. He wrote a great deal on politics and political power. He considered "bureaucracy" the central concept of sociology. He laid a heavy obligation on the bureaucrats to alleviate the condition of their weaker and less fortunate brethren. He considered the state a monopoly which exercised legitimate force over a given area, and he was not impartial to the idea of the "great man." One is not certain whether he would have supported Hitler had he lived long enough. Emerson has said that an institution is "the lengthened shadow of a man." Weber would agree. He believed that all institutions originate in charismatic leaders. From the viewpoint of his politics, Max Weber would be called a social democrat with a passion for social reform. While he was sincerely interested in freedom, he betrayed the German fondness for reform by government.

Weber in his German works is a laborious writer, difficult to read and difficult to understand. This English translation of his essays is no less difficult. One of the most famous of the Weberian treatises, "The Protestant Ethics and the Spirit of Capitalism," is glossed over in this collection. Gerth and Mills might well have added excerpts from this famous work on the relationship between Protestantism and the growth of capitalism,

a relationship which Tawney depicted so well for the English-speaking world.

This collection will delight jargonistic sociologists. Only historians with insomnia will enjoy it.

GEORGE A. KELLY

St. Monica's Rectory
New York City

Iron out of Calvary: An Interpretative History of the Second World War. By WALTER PHELPS HALL, Dodge Professor of History, Princeton University. (New York: D. Appleton-Century Co., Inc. 1946. Pp. vii, 389. $3.00.)

Narratives or interpretations of major wars, published during or soon after the conflict, have usually been damaging to the professional reputation of the authors. In this connection we might cite a summary of World War I, written by a distinguished American historian, which must have proved a source of acute embarrassment in later years. Professor Hall has been a bold man, indeed, to make this effort so shortly after the cessation of the recent global conflict. With equal fortitude, the reviewer predicts that while better substantiated accounts of World War II will undoubtedly appear, Professor Hall need never blush at his hardihood.

The main part of the volume is a running narrative of events from 1939-1945, drawn largely from the reports of those who witnessed or took part in the struggle. It is vividly written in a picturesque language that is another refutation of the attitude that historiography must be dolorously dull. It is generally well-balanced, and successfully dissipates such popular fallacies as the "myth" of Pearl Harbor as the cause of our entrance into the war. It is necessarily highly compressed, giving but a single paragraph to the decisive engagement at Midway. Space permits only the most elementary review of events, without much probing into general strategy. This narrative is prefaced by a summary of the broad causes of the war. These are the best chapters in the volume, and are no quick journalistic compendium, but a mature historian's approach to a complicated phenomenon. He terms the inter-war period "twenty shabby years," a phrase that should become classic. The postscript, while brief, is written with competence and acumen.

The weakness in the body of the volume is the absence of source material. Except for Admiral King's sketchy *Our Navy at War,* and General Marshall's *Report of the Chief of Staff of the U. S. Army,* the author relies on secondary accounts, many of dubious value. The reviewer was particularly interested to discover if Professor Hall had access to the voluminous intelligence reports that the navy prepared on each engagement in which it fought. Close reading of the text failed to suggest that he made use of

these extremely candid and revealing documents. Because he relies on censored reports, he shows no awareness of the actual damage to the fleet by the Kamikaze attacks. The planes thus used he dismisses as "of minimum construction," while in fact every type was employed, most of them of standard make.

Professor Hall appears conscious of his weak ground, and constantly employs most cautious language. One example that will make Pacific veterans writhe is: "Whether the battle of the Bismarck Sea, as MacArthur claimed, or that fought for Okinawa was the decisive crisis of the Pacific War, *may be safely left to the future.*"

One could continue the catalogue indefinitely. His account of the "Great Debate" on American participation is generally fair, but it could profit by the closer documentation of Professor Beard's *American Foreign Policy in the Making*. He is rather harsh with the French, and after spending the summer of 1939 in England, I am hard to convince that the British "stupidly underrated" Hitler more than the rest of us. There is not sufficient notice given to the Ribbentrop-Molotov pact as the spark that set the charge, nor of its clause that assigned the Baltic republics to the Soviet sphere. And by now it should be abundantly evident that Stalin's victory over Trotsky was not "a triumph for Russian isolationism," nor an indication that "Stalin's interests lay more in Asia than in Europe." As the master of the Kremlin was careful to point out, his disagreement with the former commisar for war was on timing and tactics, not on ultimate objectives.

It is much too soon for "An Interpretative History of the Second World War," and this volume does not measure to its sub-title. But it is very readable, and far more sound than one could reasonably hope for in the present state of the evidence.

JOSEPH N. MOODY

Cathedral College
New York City

AMERICAN HISTORY

Slave and Citizen, The Negro in the Americas. By FRANK TANNENBAUM. (New York: Alfred A. Knopf. 1947. Pp. xi, 128. $2.00.)

Slave and Citizen is a readable little book on the Negro in America, how he fared in a state of bondage, and what has happened to him since emancipation. The main conclusions on the three slave systems in the Western Hemisphere are summarized by the author in footnote 153:

> The British, American, Dutch, and Danish were at one extreme, and the Spanish and Portuguese at the other. In between these two fell the French. The first of these groups is characterized by the fact that they had no effective slave tradition, no slave law, and that their religious institutions

> were little concerned about the Negro. At the other extreme there were both a slave law and a belief that the spiritual personality of the slave transcended his slave status. In between them the French suffered from the lack of a slave tradition and slave law, but did have the same religious principles as the Spaniards and Portuguese. If one were forced to arrange these systems of slavery in order of severity, the Dutch would seem to stand as the hardest, the Portuguese as the mildest, and the French, in between, as having elements of both.

Professor Tannenbaum makes a special point of comparing and contrasting the fate of the Negro in the United States and in the Spanish and Portuguese-speaking countries of the new world. In this regard he dwells upon the superiority of Ibero-America, where the Negro was (and continues to be) recognized as a person, and not merely, as in the case of the United States before 1865 (and indeed, in many instances, since 1865) as an article of trade, or, at best, as an individual without the desired natural endowment. The author ascribes the advantages which the Negro has enjoyed in Ibero-America to several principal factors: (1) the pre-Colombian experience of Spain and Portugal with slavery—Portugal began the modern slave trade early in the fifteenth century; (2) the influence of a Catholic pattern of life; and (3) the existence of a legal framework which recognized the black, slave or free, as a juridical personality. The Ibero-American system, therefore, thanks to its recognition of moral principles, was able to survive the temporary shock of total emancipation; our own system, which paid little attention to Christian values, was almost foredoomed to a violent transition from slavery to freedom. Because of the continuing influence of these historic factors, the integration of the Negro in the free societies of the new world has been achieved differently in different areas, on the whole humanely in Latin America, on the whole atrociously in the United States. The author sums up these points very nicely when he writes:

> There is in the history of slavery an important contribution to the theory of social change. Wherever the law accepted the doctrine of the moral personality of the slave and made possible the gradual achievement of freedom implicit in such a doctrine, the slave system was abolished peacefully. Where the slave was denied recognition as a moral person and was therefore considered incapable of freedom, the abolition of slavery was accomplished by force—that is, by revolution (p. viii).

The book, pleasantly compact, tells very simply what any right-thinking person holds to be true. As a piece of scholarship, it is neither profound nor exhaustive; the bibliography, as gleaned from the footnotes, is limited pretty much to items printed in English. But the author, who was clearly more interested in the Negro as a human being and not so much as an object for research, has gathered enough material for his purposes. This, together with his understanding of and sympathy (which is never maudlin)

for the Negro, has resulted in a book that studies a classic problem in an intelligent way. It will meet the need of those who want a properly focussed picture of the Negro in the Americas. There are a few slips in proofreading. The format is excellent.

MANOEL CARDOZO

The Catholic University of America

Princeton 1746-1896. By THOMAS JEFFERSON WERTENBAKER. (Princeton: Princeton University Press. 1946. Pp. v, 424. $3.75.)

During the last week in May, 1747, the first eight or ten undergraduates of what was to become Princeton University assembled at Elizabeth to meet the new president of the College of New Jersey. So this academic year ending in 1947, Princeton is celebrating its bicentennial and Professor Wertenbaker's volume, bringing its history up to the election of Woodrow Wilson as president in 1902, gives the development of that most Presbyterian of American institutions for the first three-quarters of its existence.

It is sometimes alleged that early American colleges were not really set up primarily to train ministers, but the College of New Jersey certainly was. The relation of the college and its early founders, especially the Tennants and Aaron Burr, to the evangelist movement called the Great Awakening, is gone into in detail—the dissatisfaction of the founders with the training of ministers at New Haven was complete. It was agreed in 1745 that the control of the institution must remain in the hands of ministers and pious laymen who accepted the tenets of Calvin. The college would admit young men of any religious denomination, but would insist on control under the church. To this day every president of Princeton has been a Presbyterian minister or the son of a Presbyterian minister.

So energetically were the original aims pursued that by the time that John Witherspoon, described as America's outstanding eighteenth-century educator and ecclesiastical leader, arrived from Scotland to become president, the college was already the religious and educational capital of Presbyterian and of all Scotch-Irish America. But Witherspoon was also a vigorous man in political life and by the time he retired he left the college changed from one with a dominant religious note to one where men were trained for public life.

All colleges seem to have suffered travails. Princeton's famous Nassau Hall burned to a shell twice and each time money had to be raised somehow, even if it meant trips to Europe. After the fire of 1802, President Smith set out on a begging tour which lasted more than a year—one on which he met alternate coolness and affection not unlike that which met the Catholic bishops on their begging tour for the Catholic University

of America in 1886, as described in John Tracy Ellis' *The Formative Years of the Catholic University of America.*

In the early history of the college the trustees were always very conservative and the administration hardly less so. Particularly suspicious were the trustees of student freedoms:

> When the Princeton students demanded that their rights be respected, the trustees informed them that they had only the right of obedience or the right to withdraw. The college was the property of the trustees, they pointed out, and the students resided in it only by permission and during good behavior. They did not stop to reflect that the colleges could not exist without public patronage and that the time might come when in return the public would demand a voice in their control (p. 143).

And the concept of academic freedom in the early days was even more conservative:

> Although the president of the college was always a clergyman and the faculty usually members of the Presbyterian church, the trustees gave them no more authority than was absolutely necessary, and that grudgingly. Their writings were scanned anxiously for any signs of unorthodox opinion, their unpublished lecture notes were examined; their power of discipline was limited to admonitions and suspension, the right of expulsion being reserved for the board; their minutes were subjected to close scrutiny; one committee of the trustees pried into instruction in the college; another into discipline (p. 121).

The reforms for these conditions were lucidly outlined by Professor Lindsley, but the extent to which his notions were ignored is suggested by the fact that his inaugural address as president of the University of Nashville remained in the Princeton library over a century before its pages were cut.

Outstanding among Princeton's presidents were Witherspoon and James McCosh, both importations from Scotland. McCosh in his time stressed the able faculty, distinguished as teachers as well as scholars, and the necessity of creating an intellectual atmosphere on the campus. He insisted that an atmosphere of intellectual apathy in the faculty leads to apathy in the student body.

In this volume are lessons in current university administration for the university president, not only for those areas in which Princeton has pioneered, such as the preceptorial system, the honor system in examinations, and the place of athletics, but also in such topics as the role of alumni in advising the trustees, the relation of alumni to financial support, and the development of secularizing trends in higher education. The historian will be more than satisfied with the careful, comprehensive study and the interesting writing found here.

WALTER L. WILKINS

University of Notre Dame

James Monroe. By W. P. Cresson. (Chapel Hill: University of North Carolina Press. 1946. Pp. xiv, 577. $5.00.)

From the time of his matriculation in William and Mary in 1774 till his death in 1831 James Monroe was almost continually in the public eye. During this period America advanced from infancy to maturity, her development being signalized by the achievement of independence through a successful war, only to be followed by a period when her life, which hung by a thread, was saved through the formation and adoption of an effective constitution. Soon there were new threats on the international horizon, and a shift in the political balance at home, which led in turn to the extension of the national domain by the acquisition of Louisiana and Florida, and the attempted solution of the domestic and international problems by the Missouri Compromise and the Monroe Doctrine.

In nearly all of these stirring events Monroe was an active participant, in a military or a political capacity. A lieutenant at eighteen, a captain at nineteen, and lieutenant colonel at twenty-one, he fought at White Plains, was wounded at Trenton, took part in Brandywine, Germantown, and Monmouth, and later in the campaign in Virginia. Moreover, he held various offices in the government of his native Virginia, was a member of the Confederation Congress, served as United States Senator from Virginia, as Secretary of State and Secretary of War, was Minister to France and England, and finally President of the United States for eight years. Thus he was schooled in statecraft and diplomacy as well as military science. Finally, Washington, John Adams, Jefferson, Madison, John Quincy Adams, Marshall, Hamilton, Lafayette, Burr, Webster, Clay, Calhoun, Jackson, and others were numbered among his friends and acquaintances, political rivals, and personal foes. Indeed, Monroe moved among great men and took part in events significant in national history.

Rarely is an author as qualified for the task of sketching and appraising a career as Mr. Cresson that of President Monroe. Previous to this study he filled diplomatic positions over a period of ten years in Peru, Ecuador, Panama, Russia, and England. Besides he had produced several associated studies, in particular *The Holy Alliance* and *The European Background of the Monroe Doctrine;* and he had lectured on international law at Princeton, Georgetown, and Tufts.

But this is a posthumous book, revised and edited by several individuals, who assure us that its conception and much of its execution are the work of Mr. Cresson. There is no way of determining just what parts came from his pen and what were added by the editors. Partiality towards Monroe is evident, particularly in the attitude affecting Clay and the strictures on Spain. After all, Clay was not devoid of patriotism and honorable motives; neither was Spanish rule in America all black, and in Spanish-American relations unreasonableness and provocation were

not the prerogative of just one party. Monroe's integrity and patriotism are unquestioned, but at times he was the victim of an almost pathological anxiety lest others reap the fruit of his labors, and he was prone to suspicion, even of friends of proven loyalty. Mr. Cresson appears to share and condone Monroe's sentiments. Moreover, to stigmatize Randolph as "this Lucifer" (p. 220) is extreme and uncalled for, whatever the provocation. One is amazed to note the omission of the name of Amos Kendall from the list of the prominent members of the Kitchen Cabinet; and the statement that prior to 1824 "upon several occasions the popular will had appeared to be thwarted" (p. 451) in presidential elections, is not true to fact.

Numerous chapters of only three or four pages in length should have been incorporated in other chapters. In the bibliography there are notable omissions, and a textbook is cited as authority for a statement (p. 304). Mr. Cresson died in 1932. Had he survived to put the finishing touches to his manuscript the defects listed might have been eliminated, and the bibliography brought up to date, thus enhancing its worth. As it stands, it is doubtful whether this biography of Monroe will achieve the distinction of being the definitive life.

CHARLES H. METZGER

West Baden College

The Last Trek of the Indians. By GRANT FOREMAN. (Chicago: University of Chicago Press. 1946. Pp. 382. $4.00.)

The subject of this work is a tragic but little known chapter in the history of American expansion. It might be termed the exodus of the small Indian tribes who were once natives of Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, Nebraska, Arkansas, and Texas. Mr. Foreman has already published careful and detailed studies of the removal of the large agricultural tribes who occupied the southeastern states, and of their subsequent history as the Five Civilized Tribes of Oklahoma. The book under review is a complement to his earlier works. The whole gives the picture of the other side of the frontier as it advanced over the eastern part of our country. It is a sordid story on the one side and a pathetic one on the side of the Indians, who were bought out and then left to shift for themselves, speedily becoming the victims of deadly diseases, whiskey dealers, and their own ignorance, with few friends to aid them except Protestant or Catholic missionaries. The author gives his reader the facts in abundance, not callously, but without sentimentalizing comment.

The topic which he has chosen is a difficult one to handle satisfactorily. The tribes in question were numerous, totalling more than forty, and most of them were deported piecemeal. Their removals were haphazard and opportunistic, and extended over three-quarters of a century. Most

of the Indians were taken to what is now eastern Kansas at first and transferred to the present Oklahoma after the Civil War. The records of these removals and of the fortunes of the various Indian groups are exceedingly voluminous. Mr. Foreman has examined a large part of these documents, both published and unpublished. He follows the most obvious plan in arranging the multitudinous facts which he has collected: the chapters correspond to tribal groups, periods, and phases of the removals. The first of these deal mainly with the early Indian removals to Kansas, and the latter ones with the subsequent removals to Indian Territory.

This work will be of great value to the student of Indian history. He will find it a competent digest of numerous bulky government publications and of many unpublished sources pertaining to the displacements of a large fraction of the original Indian population and of the consequences of these displacements. Mr. Foreman has also drawn upon contemporary newspapers and magazines and upon little known and hard to find books. His data shape up into an enlightening account of federal Indian policy both in theory and in practice. Students of early state or local history in the Middle West will find valuable information about white and Indian contacts. Students of American church history will be able readily to find out what happened to the descendants of the tribes evangelized by the pioneer missionaries. Catholic contacts with the Indians who are the subject of this book were rather few during the early nineteenth century, but the most important of these are briefly noticed as are the activities of the Protestant missionaries. The only error which the reviewer noticed in this work, which is exceptionally accurate throughout, is the misnaming of Pokagon's Village as "L'Arbre Croche" (p. 118).

The book is provided with a bibliography indicating mainly the source materials, notes at the end of each chapter justifying important statements or supplying further information, excellent maps, and, of course, an index.

J. B. TENNELLY

Bureau of Catholic Indian Missions
Washington, D. C.

Zachary Taylor. By BRAINARD DYER. Southern Biography Series. (Baton Rouge: Louisiana State University Press. 1946. Pp. viii, 455. $4.00.)

Zachary Taylor was an officer in the army of the United States for over forty years; for sixteen months he was President of the United States. Until 1941 presidential biographers neglected him. Since then three full-length ones have appeared: *Zachary Taylor. Soldier of Fortune* by Holman Hamilton, *Old Rough and Ready* by Silas Bent McKinley and Silas Bent, and now Brainard Dyer's *Zachary Taylor.* The first is confined to

Taylor's military career, but the latter two carry through the presidency. In addition to these longer studies there is a brief but perceptive analysis in *Generals in the White House* (1945) by Dorothy Burne Goebel and Julius Goebel, Jr. With the publication of Professor Dyer's thoroughly documented study the career of this soldier-president would seem to have received definitive treatment.

Commissioned as first lieutenant in the Seventh Regiment of United States Infantry in May, 1803, during the period of military expansion prior to the War of 1812, Taylor participated in the western campaigns of that war and in the recurrent Indian warfare on the western frontier and in Florida. Otherwise his assignments consisted of frontier posts where he engaged in the typical round of army activities, receiving enlistments, drilling recruits, directing road and building construction and supervising Indian relations. Professor Dyer reports frequent complaints to his superiors and confidants about slow promotions, service reorganizations, and the various petty gripes incident to army life of the period.

The Mexican War gave Taylor his opportunity for more spectacular service. At Palo Alto he won the opening victory of the war—and thereby the presidency. Matamoros, Monterey, and Buena Vista followed. Of his Mexican services the author has this to say:

> Taylor had proved himself a practical leader of men and a courageous fighter, but he had not demonstrated such strategical or tactical ability or such executive efficiency as to make him an indispensable general. Added to this was the far more important fact that he so completely distrusted and despised the administration that it was impossible for him to work harmoniously with it. If the administration had lost confidence in him, he had also lost confidence in the administration.

Unfriendly relations with his military rival, General Winfield Scott, aggravated the tension between Taylor and his superiors in Washington. This circumstance coupled with a genuine desire to look after his long neglected Louisiana plantation and other personal affairs prompted him to apply for leave of absence late in 1847.

When he left Mexico, Whig leaders were already promoting him as a potential presidential candidate. The popular acclaim which the unexpected victories at Palo Alto and Reseca de la Palma had won him, the appeal of his "rough and ready" personality, the hostility of Polk, all combined to make him a likely choice for Whig politicians, who remembered their victory in 1840 with another soldier candidate, William Henry Harrison. Senator Crittenden of Kentucky, Thurlow Weed of New York, and Alexander H. Stevens of Georgia were among Taylor's early sponsors. Abraham Lincoln helped to organize a congressional Taylor club, the Young Indians.

In spite of lack of political experience and his own admission that he had never voted in a presidential election nor affiliated actively with the

Whig Party, Taylor received the nomination from the Whig convention after brief balloting. Southern support, as well as the inability of the various Whig factions to unite on one of the first-line candidates, contributed to his nomination. Confused national politics, climaxed by Martin Van Buren's bolt from the Democratic Party to head the ticket of the Free Soil Party, won the election.

As Professor Dyer shows Taylor was beset during the first months of his administration by cabinet troubles and problems of patronage. Lacking the friendship or wholehearted support of "party leaders who were potential Cabinet members" and handicapped further by the refusal of Senator Crittenden to accept a cabinet post, he had to fall back upon second-rate appointees who had the confidence neither of the party nor of the public.

In view of Taylor's pre-election and inaugural pledge of "non-interference by the executive in legislative matters," it is ironical that his last months should have been darkened by the bitter fight with congressional leaders over the proposed Compromise of 1850. Professor Dyer attributes Taylor's opposition primarily to "personal pride and jealous hatred" of Henry Clay, and secondarily, to his determination to preserve the Union without compromise in the face of southern threats of secession. Taylor died suddenly on July 9, 1850, in the midst of the prolonged controversy, and the way was then clear for the enactment of the measures which helped to defer the sectional break for another ten years.

In the opinion of this reviewer, Dr. Dyer's study is the most scholarly of the Taylor biographies, presenting a detailed, judicious appraisal of the general's career. It suffers, however, from a lack of color and of individual characterization. As far as Taylor himself is concerned, the author was handicapped by the dearth of personal papers which no doubt helps to account for the somewhat elusive figure of Taylor the man. The book might have benefited, too, from more attention to the contemporary scene in which respect the McKinley-Bent biography is superior.

MADELEINE HOOKE RICE

Hunter College

Old Rough and Ready: the Life and Times of Zachary Taylor. By SILAS BENT MCKINLEY and SILAS BENT. (New York: Vanguard Press. 1946. Pp. x, 329. $3.00.)

This volume is a full-length biography of Zachary Taylor. The book adequately treats the better known events of Taylor's life, and the authors have chosen to unfold their story in the manner of a summary narrative, against a broad background of American history such as might readily be found in any college textbook. The background material—and there is an abundance of it—is done superbly, as only one well acquainted with the American scene could do it. Taylor's life story is skilfully interwoven

with the political and social issues of his day, but it is unfortunate that more space was not given to the man himself. The addition of more human interest anecdotes, as well as the inclusion of enlightening details, would have enlivened the narrative and done much to sustain reader interest, since the background events of themselves cannot be expected to do this. There is, however, something about the unassuming nature and good common sense of "Old Rough and Ready" that carries a natural appeal, for he served the nation well.

Zachary Taylor has always been regarded as a military hero, and he emerges from the present work as essentially a military man. In fact the parts of the book dealing with his military career are undoubtedly the best. The accounts of battles, troop movements, and strategy, especially during the Mexican War, are unencumbered with professional military terminology, and leave the layman with a satisfying picture of things military. In portraying a man of reckless courage, who had complete disregard for personal danger, but who was never daunted in the face of overwhelming odds, the authors are at their best.

A pointed effort is made to insist on Taylor's statesmanship. The last section of the volume is devoted to this task. As President, Taylor was confronted with grave problems arising out of the slavery question and left unsettled by the Polk administration. Lacking experience in statecraft, Taylor with his soldierly directness did not produce any workable solution to these problems. The authors allot only sixty-eight pages to these activities and do not succeed in modifying the picture of Taylor's administration that currently obtains. His political activities, as well as the actions of the leading Whigs, will have to be explored more fully before a convincing picture of his statesmanship can be established.

The work seems to be based principally on printed sources as the extensive bibliography shows. Some of the generalizations are not well guarded, and occasionally some are in actual error. There are no footnotes but references to standard authors are frequently made in the text. The book can be unhesitatingly recommended for the popular reader. The professional historian, however, will want to wait for the second volume of Holman Hamilton's biography for the final appraisal of Taylor.

JOSEPH W. SCHMITZ

St. Mary's University
San Antonio

Singin' Yankees. By PHILIP D. JORDAN. (Minneapolis: University of Minnesota Press. 1946. Pp. xi, 305. $3.50.)

"From biographies seasoned with imaginary dialogues, Good Lord deliver us!"

This could be a historian's addition to the litany. Why cannot authors

with hyper-thyroid imaginations and historical bent combine the two in blissful union by writing historical novels? Since we need more and better historical novels, there is a vast field open to our romantic historians. Not, indeed, does the reviewer mean to imply that the imagination is of no use in strict history! But this imagination should be exercised on the manner of treating the subject and not in conjuring up chatty passages between the characters. Once imagination is allowed to reconstruct conversations, the reader does not know what to believe. The book is rendered almost useless for the historian, though it may do well enough to help pass an idle hour. For how is one to know where romancing ends and cold fact begins? To spice a book with imaginary dialogues may add to its charm but at what cost to its usefulness!

That *Singin' Yankees* is such a book is especially annoying for two reasons. First because this unpretentious study of a New Hampshire singing family is amusing and interesting enough not to need such meretricious spicing. And the other reason is that the author seems to have done a good deal of painstaking research which makes it more the pity he did not tell his story straight.

In *Singin' Yankees,* Mr. Jordan gives us the story of as strange a family as perhaps ever sprang from New Hampshire's rocky soil. Jesse and Polly Hutchinson were ordinary farmer folk but they reared an adventuresome brood. Five of the young Hutchinsons termed themselves the Aeolian Vocalists and toured neighboring hamlets giving song concerts which made up in gusty vigor what they lacked in polish.

From this humble beginning sprang the Hutchinson family group which sang its way all over the country and beyond until the Hutchinson name was seen on billboards from California mining camps to London music halls. From the early 1840's to the turn of the century Asa, Jesse, John, Judson, Abby, their descendants and associates sang to American audiences. True Puritans and true Yankees, they sang for temperance and against slavery; for Lincoln and against Jeff Davis. They sang the simple song of old John Brown to that tune which seems to capture the war's early enthusiasm. They expressed the later war-weariness in sad song such as "Tenting on the Old Camp Ground." For decades the Hutchinsons were close to the people and to the events which moved them.

The Hutchinsons were popular but their popularity seems to have been gained in reform and church circles rather than in the theatre. They had more appeal for audiences such as would later fill chatauqua tents than for those which would support the orpheum circuit. Not, indeed, that all their songs were hortatory or didactic. Comedy and sentimental ballads formed a large part of their repertoire. But the idea of reform or a cause seems to have gone like a *leitmotiv* through their lifetime of programs.

Singin' Yankees will be of interest to those who love to browse through

anthologies of old songs, and, indeed, to all lovers of Americana. It is too bad that Mr. Jordan has diminished its value to the historian by his taste for imaginary conversations.

JOSEPH S. BRUSHER

Alma College
Alma, California

Horace Greeley. Printer, Editor, Crusader. By HENRY LUTHER STODDARD. (New York: G. P. Putnam's Sons. 1946. Pp. xiv, 338. $3.50.)

It was very fitting that Henry Luther Stoddard, who actually worked as a printer on Horace Greeley's New York *Tribune* should have written this biography of Greeley, printer, editor, and crusader. Although over eighty-five years of age, Mr. Stoddard has produced a book for which he needs to offer no apology. Rather timidly, the author has stated: "I do not offer this volume as the work of an historian or skilled biographer; I claim no such talent. What I have written is more a tale told in his twilight years by one newspaperman of another whose challenging spirit gave to American journalism its first independence . . ." (p. xii). The author has already gained writing experience from his books *As I Knew Them* and *It Costs to Be President* as well as from his long newspaper career. Although no footnotes are used to indicate sources, much quoted material is presented from the books listed in the satisfactory bibliography, which together with a detailed index, increases the value of the volume.

Stoddard liked Greeley when he worked for him, and he still respects his memory and his principles, although he admits many shortcomings in the famous editor. It seems, indeed, tragic that Greeley, after having experienced poverty and hardship following his birth on February 3, 1811, and after having forced his way to the top of his profession, should nevertheless have written as he did on November 13, 1872, two weeks before his death: "I stand naked before my God, the most utterly, hopelessly wretched and undone of all who ever lived. I have done more harm and wrong than any man who ever saw the light of day. Yet I take God to witness that I have never intended to wrong or harm anyone" (p. 320).

In the interval between 1811 and 1872 much had happened. Greeley's contributions had been made in many fields. The nation began to hear of him soon after he had established his *Tribune* in 1841, but he had already secured experience by publishing *The New Yorker, The Jeffersonian,* and *The Log Cabin.* Greeley, an enthusiastic Whig, at first supported Tyler, then turned against him. Stoddard makes this understandable, just as does the comprehensive program of reforms that Greeley promoted in the 1840's. He crusaded for greater educational opportunities for all; for equal wages for women who did men's work; for woman suffrage;

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for labor unions; for the abolition of slavery and for the eradication of imprisonment for debt and the death penalty for crime (p. 82). He supported Fourierism, but did not thereby become a socialist, according to Mr. Stoddard. Greeley's relations with the political boss Thurlow Weed are treated comprehensively, with credit being given to Greeley for uprightness. Greeley's relations with Margaret Fuller are given much attention, again with uprightness being accorded to the editor. The author is willing to admit that Greeley's home life was anarchic, but he ascribes most of the blame for this to the wife involved. Mrs. Greeley was utterly impractical; Greeley was not much better so far as domestic responsibilities were concerned. The chapter entitled "'Castle Doleful' at Turtle Bay" is one of the best in the book. The neglect which, perhaps, brought about the death of the baby girl is not glossed over; the almost unbelievable treatment accorded the little boy who died at the age of five is given in detail. One wonders that the children were able to survive at all in their environment. There are unforgettable pictures of Greeley as a lecturer (p. 137); of his attitude toward visitors (p. 141); and of his activities at the Republican convention in 1860, where he did much to prevent the nomination of Seward (p. 210). His initial support of Lincoln; his despair at the Union reverses in 1861; his "Prayer of Twenty Millions" in 1862; his opposition to Lincoln in 1864; and his posting bond for Jefferson Davis in 1865 are given fresh and interesting treatments. The election of 1872, the tragic death of Greeley's wife just before the election, and his own death shortly thereafter, seemed to indicate complete failure. Stoddard does not believe that such was actually the case; probably you, too, will think more kindly of the famous editor of the *Tribune* after you have read this book.

PAUL KINIERY

Loyola University
Chicago

The Congressional Career of Thomas Francis Bayard, 1869-1885. By CHARLES CALLAN TANSILL, Professor of American History, Georgetown University. [Georgetown University Studies in History, Number One.] (Washington, D. C.: Georgetown University Press. 1946. Pp. 362.)

Georgetown University is to be congratulated not only for the inauguration of this series, but also for the scholarly standard of this first volume. There has been a real need for a study of this phase of the career of one of America's outstanding statesmen whose abilities and high ideals stand out in bold relief in that murky period of American politics. The author of *The Foreign Policy of Thomas F. Bayard* (New York, 1940) has maintained his high standards in developing Bayard's political career.

One may well believe the author's statement that this was a labor of love. Every page reflects the assiduous search of manuscript materials; possibly too much of this is quoted for easy reading, but students who do not have easy access to those materials will be grateful. The love is also manifest. Deserved as it is, love can be a bit blinding, even to an historian. Not all who did not vote for Bayard or for Bayard's proposals are to be regarded as demagogic, ungrateful, revengeful, or corrupt, though those ignoble characteristics do bring shame on some of his rivals and colleagues.

The title of the study is a bit misleading. What is presented is not so much the career of Bayard in Congress from his election in 1869 to his appointment as Secretary of State by Cleveland in 1885, as it is the career of Bayard while in Congress. Two-thirds of the book is devoted to Bayard's unsuccessful campaigns for the Democratic presidential nomination in 1876, 1880, and 1884. And it is for the treatment of Bayard's prospects, hopes, tactics, and disappointments that we are most grateful to Professor Tansill. There is a fine analysis of the congressional phase of the election of 1876, and of Bayard's significant work in the setting up and functioning of the electoral commission. Because of the importance of this on Bayard's prospects in 1880 and 1884, the reviewer regrets that the author quotes from Bayard's *Diary* under dates of July, 1895, for Bayard's appraisal of Tilden and his associates in 1877, and does so in such a way as not to indicate in the text that the opinions stated were not contemporary (pp. 157, 199). Nor does the statement that Tilden promptly refused to countenance such dubious means as the use of money to insure favorable results in South Carolina (p. 145) jibe with the tone of the account of Tilden before the subcommittee investigating the cipher telegrams (p. 221).

Throughout the story of the several presidential campaigns, especially those of 1880 and 1884, runs the theme of the ungratefulness of southern Democrats who did not vote for the man who had striven so hard to free them of radical misrule. Similarly pronounced is Bayard's inability to break through the Tilden opposition in New York. Had the southerners been more staunch, the Tilden forces might have had to give way, but in the face of Bayard's lack of strength in New York, one finds it hard to be too severe on the southerners for turning to those who might be better candidates if not as good men.

These matters, however, detract but slightly from the genuine contributions of this study. The reviewer wishes, however, that there was more material on Bayard in Delaware politics. By what means, besides giving a banquet to the legislators who sent him to the senate, or securing more favorable treatment in the tariff for gunpowder—at the request of the DuPonts—did Bayard establish himself so securely in his

own state? One infers, probably correctly, his statemanlike qualities were adequate, but one would like to be sure. And while Bayard's staunch stand for sound currency, his resistance to radical rule in the South, his interest in a strong navy, an Isthmian canal, civil service reform, and his general opposition to centralization of government are presented vividly, one wonders about Bayard's attitude towards some of the more significant social stirrings of the day. What, for example, was his attitude towards labor? The one reference to the dangers of large corporations is lost in the welter of politics. One hopes Professor Tansill will find the opportunity soon to explore this side of this significant man.

P. Raymond Nielson

Creighton University

Piety and Intellect at Amherst College, 1865-1912. By Thomas Le Duc. (New York: Columbia University Press. 1946. Pp. ix, 165. $2.00.)

Based on a Yale doctoral thesis, this crisply written book is a good example of what can be done with a limited subject when it cuts across a broad field, and the author is alive to the importance of ideas and able to label them correctly and to discuss them objectively.

Amherst is one of our smaller colleges but centrally significant in the history of American thought and education, because, in its stronghold of the Connecticut Valley, it was sired by and remained the heir of those who wanted to retain the New England Puritan-Congregational tradition and preserve it from the influence of "the apostasy of Harvard." Dr. Le Duc gets at the heart of the dramatic struggle for the survival in the United States of a Christian humanistic culture against the inroads of Unitarianism, higher criticism, post-Darwinian materialism, secularism, and the state-totalitarianism inherent in German idealism. He presents President Julius H. Seelye (1876-1890), and the Greek professor William S. Tyler (1836-1893), as heroic fighters in that losing battle, and Professor Charles E. Garman (1881-1906), as a teacher of philosophy who tried to save as much as possible of the great tradition while meeting the new conditions.

The book should be of special interest to Catholic educators, both because they have had to face the same issues, and because they can point out that Catholicism is in a better position to solve them than was Calvinism. The principle was the relation of the natural to the supernatural, and of the abiding to the changing. Both the Catholic and Calvinist believe that the ultimate end of man is in the hereafter, and that a college should make Christians, but the Calvinist was convinced of the total helplessness of human nature, and of the possibility of salvation only through election. Moreover, while accepting only the authority of the Bible he called for its private interpretation. Dr. Le Duc does not

hide the consequences of such doctrines. If human nature is wholly corrupt, reason can at most help to establish the physical sciences, and religion must be the fruit of a grace-inspired intuition shared only by the elect. But such religious intuitions, unregulated by a guaranteed authority above them, inevitably lead to many interpretations, and at the same time the lack of authority above the text of the Bible may suggest too narrow interpretations, and leave it at the mercy of those who would attack its central truths because of the anthropomorphic terms in which they are expressed. An additional corollary of Calvinism was that the material prosperity of the individual could be taken as a sign of election, with a tendency to accept a rugged individualistic industrialism, while even naturalism could beget a humanitarianism which called for more social justice. All this meant that the Calvinistic creed was fixed in extreme positions which disparaged many worldly pursuits only to bless others, and limited the possibilities of reason in a growing rationalistic age which was to be followed by one which emphasized the changing.

The nineteenth century's history of Amherst, therefore, exhibits attempts to retreat from compromising positions, while retaining the Christian ideal. The primacy of personal salvation as an educational concern yielded before the study of science and social institutions; fraternities and athletics featured the frank enjoyment of pleasure hitherto discouraged; gradually more emphasis was placed on scholarship and practical skills, and less on piety. Evangelical Christianity rebelled against the authentic spirit of Puritanism and conceived salvation as a blessing accessible to all. The early disparagement of the human intellect which had led to the authoritative textbook learning method was cancelled by the importation of the German seminar and lecture system which stressed that all accepted knowledge was to be scrutinized as a preliminary to individual research. In consequence the liberal education tradition yielded before specialization. The library was increased and codified, incidentally by the inventor of the Dewey system. The study of the ancient classics which had been used for training in disciplined thinking and in formal writing, not to mention criticism on moral grounds, lost its prestige and primacy in the curriculum before the cry for facts, for new ideas, and for content expressed without undue emphasis on style. As Le Duc further expresses it: "The college gradually became a confederation of independent departments without apparent community of purpose or objective. In evolving from unity towards intellectual anarchy, it betrayed, it may be said, the plight of American civilization."

Other close parallels to their own concerns should further interest Catholic educators, for instance, the gradual recognition by Seelye "of the obligation to practice goodwill beyond the point where it compassed the minimum of justice," and his growing sense of "the conflict between

Christian principles and the prevailing social ethics." The author suggests at least another thesis that needs to be written, viz., the impact of the German universities on American education. But the many questions which his own thesis raises lead to the wish that like studies might be made for other colleges, as contributions to a better understanding of the devolution from Christian culture in American universities.

LOUIS J. A. MERCIER

Georgetown University

A History of the University Founded by Johns Hopkins. By JOHN C. FRENCH, Librarian Emeritus in the Johns Hopkins University. (Baltimore: Johns Hopkins Press. 1946. Pp. xii, 492. $4.75.)

For the proper understanding of the development of higher education in the United States a worthy history of the Johns Hopkins University was certainly necessary. This, on the whole, may be said to exist in the present volume by Mr. French. It definitely does not belong to that all-too-extensive group of histories of colleges and universities which are best classified as mere chronicles interspersed more or less with sections of pure fiction. One will read the work with genuine pleasure. It is well written. Moreover, in the reading one's confidence will increase in the belief that the truth is being told.

From the point of view of scholarship, however, and of a permanent record of a truly important accomplishment, the work can be criticized adversely on at least two points. It is not well documented, and where any documentation at all appears, it is often reminiscent of the method of the writers of times long since past. For example: "Ten years after the opening of the University, Mr. Gilman remarked of the Howard Street site that it had proved more convenient than was expected." If this statement is worth being made, it deserves an exact reference. There seems to be a feeling, entirely too wide-spread in the United States, that a work with the so-called trappings of scholarship must necessarily be dull. One may well question also whether the mass of material collected here has been well sifted, with proportionate emphasis given to the various topics discussed. Indeed, some of the details discussed scarcely deserve any mention at all in a work of this kind; for example, the establishment of the banjo club and the glee club. There was nothing unusual about these organizations and no great contribution to American higher education was effected by bringing them into existence at the Hopkins.

Several subjects discussed in this history are of special interest to those of us who have the welfare of the Catholic University of America at heart. Like nearly every other work dealing with the early history of graduate work in the United States, this volume makes no mention of

the Catholic University of America. As a matter of fact, our University was a definite part of this early activity in the field of graduate studies. Before the Catholic University of America was finally established, there had been much discussion among Catholic teachers over many years on the nature of a university and the need of a true university for Catholics in the United States. Many of these statements bear a striking resemblance to those of persons interested in the establishment of the other universities associated with this early movement. Moreover, those of us who have known some members of the original faculty of the Catholic University of America are aware of the close friendship that existed between members of the teaching staff of the Hopkins and of our own University. The early catalogues of our University bear a striking resemblance to those of the early Hopkins and there are still other evidences that indicate the close association of the Catholic University of America with the first establishment of serious graduate studies in the United States.

The idea of a university as it finally evolved in the Hopkins of today was the result of a comparatively slow development in the minds of many men, and was certainly not recognizable in any statement of Johns Hopkins himself. Similarly, the idea of a university as we see it today in the Catholic University of America evolved in like manner. It cannot be discerned in the published thinking of any single or of any several men in the early days of the institution.

Mr. French insists again and again that undergraduate work was a real part of the activities of the Hopkins from its very beginning. This is quite contrary to popular opinion. The reasons for this are obvious to any thinking educator and need not be entered upon here. Similarly at the Catholic University of America, undergraduate work was carried on toward undergraduate degrees almost from the very first and for similar reasons, although this was never officially recognized by the establishment of an administrative scheme called the college until many years later. Again a perusal of old catalogues of the University will bear us out.

The importance of scholarships and fellowships for attracting the best student minds of the country was emphasized at the start in both universities, although the authorities of the Catholic University of America, unlike those of the Hopkins, did very little about it.

The place of a medical school in the scheme of things at the Johns Hopkins University, as conceived by its founders from Johns Hopkins himself to all connected with its final permanent establishment, is most interestingly told by Mr. French. The reasons set forth for the development of this particular type of medical school as an integral part of a true university are most convincing arguments for the establishment of a

medical school at the Catholic University of America. To those interested, we recommend especially the perusal of pages 107 and following.

Space does not allow a discussion here of any other matters of similar interest. All in any way concerned with the establishment and growth of higher education in the United States have an intellectual treat awaiting them in the reading of this book. A newly-elected president of an institution of higher learning especially will find great inspiration here.

ROY J. DEFERRARI

The Catholic University of America

Daniel Coit Gilman, Creator of the American Type of University. By ABRAHAM FLEXNER. (New York: Harcourt, Brace and Co. 1946. Pp. ix, 173. $2.00.)

The record of achievement that has accompanied Dr. Flexner from his early association with the Carnegie Endowment for the Advancement of Science up to his position as director of the Institute for Advanced Study at Princeton, from which he retired in 1939, has prepared him well to fulfill his long desire "to write a book about Daniel Coit Gilman." The author freely acknowledges his debt to Fabian Franklin's *The Life of D. C. Gilman* (1910); he has availed himself of the immediate sources for the careers of those great men associated with Gilman in the early years of the Johns Hopkins; for material on the Johns Hopkins Medical School he is especially indebted to his brother Simon who worked in Dr. Welch's laboratory in 1890, and "whose interest in the school and university still continues."

The author professes his interest in Gilman's ability, his experience, his equipment, his achievement, and his technique. But in outlining these qualities of the first president of the Johns Hopkins University he succinctly conveys the marvelous ability of Gilman to choose the right man for the right position at the right time. Even a partial list of these outstanding professors would include some of the greatest names of their day: Sylvester in mathematics; Basil Gildersleeve in Greek; the four doctors, Welch, Halsted, Osler, and Kelly; Martin, Rowland, Billings, Mall, Howell, and Abel. In fact, the two longest chapters (V and VI) are devoted almost entirely to the men that worked with Gilman, rather than to Gilman himself. That is as it should be. Gilman's greatest contribution was the inauguration of a new era in higher education and research when the doors of the Johns Hopkins University were opened in 1876. Dr. Flexner also devotes a chapter to Gilman's work at the University of California (1872-1875), and his last year devoted to organizing the Carnegie Institution of Washington.

The brevity of this volume may be its best recommendation; however, to understand Flexner's ideas the reading of his earlier volume:

Universities, American, English, German (1930) is a prerequisite. And fully to realize the magnificent scope of Gilman's dream, some acquaintance with Gilman's *University Problems in the United States* is almost imperative. Gilman, in 1897, referred to the "Catholic University, which has sprung with a bound, under the direct patronage of the Pope, into a position of great distinction and influence." Catholic educators may well recognize the model university that the Johns Hopkins presented to America; they will hesitate to bestow, with Flexner, the same degree of praise upon those "who rid this country of its fixed undergraduate curriculum and largely rid its colleges and universities of denominational control" (pp. 160-161).

The author's hope that this book "may prove timely" as we face the "problem of reorganization at the university level" certainly deserves to be realized.

JOSEPH G. DWYER

College of Mount Saint Vincent

Hubert Howe Bancroft. Historian of the West. By JOHN WALTON CAUGHEY. (Berkeley and Los Angeles: University of California Press. 1946. Pp. ix, 422. $5.00.)

> But write! Write! Write! The fiend is at my elbow, and I must write! Maudlin stuff it may be, but I must write it down. Death alone can deliver me from these toils, can open a current for my stagnant thoughts and leaden sensibilities. Still my prayer shall be: "Let me die like Plato, at my table, pen in hand, and be buried among the scenes of my labors."
>
> Hubert Howe Bancroft, *Literary Industries*, p. 150

At long last, an able western historian has braved the thousands of perilous pages by and about the historian of the West—the above extract is cited as typical of the occupational hazards involved in such a task—and has given us the first full-length biography of Hubert Howe Bancroft (1832-1918). For Professor Caughey, already acclaimed for his *History of the Pacific Coast* and *California*, has fought the good fight with Bancroftiana and has reported victory over the seven and a half foot long *Native Races* and *History of the Pacific States*— as well as over a plethora of other separate volumes and pamphlets which up to now have warded off prospective biographers.

It may well be supposed that all students of western American history have been alternately irritated and instructed by the writings of Bancroft and his board of editorial assistants. At any rate, no one now feels that he may safely ignore the man or what he and his staff have bequeathed to posterity. Since this is no new discovery, it does seem noteworthy that Professor Caughey has been the very first to write the "Compleat Bancroft." The author adduces explanation in his recapitualtion of the extent of the Bancroft *Works* already alluded to; another reason is found in the

fact that this business man become historian had long been in disproportionate disfavor because of the methods he used in the mass production of history. It has been the Bancroftian works and pomps (what works! what pomps!), then, that have delayed this biography by a decade or two. All the more gratitude that this Plato of the *Literary Industries* has finally found so competent a scribe to commemorate his work and assess his pomp!

The customary claim in a work of this sort that it is not to be considered the definitive biography has especial validity in this case. But Professor Caughey will not fail in professional modesty if he shares the conviction of this reviewer that none will write well on Bancroft from now on without having perused the present volume; it is a careful, critical, and fairly complete study.

Stylistically, the work under review is quite satisfactory. Only in the section where the author feels compelled to catalogue the contents of the various and sundry volumes of Bancroft did this reviewer experience a lag in reader interest. Yet, it is difficult to see how this defect could have been avoided if the study was to have the desired completeness.

A favorable impression is made by the essentially fair and sufficiently objective treatment furnished by Professor Caughey of the once hotly discussed question of the authorship of the Bancroft histories. A footnote early in the treatment which might lead one to suspicion an *ex parte* whitewash ("Bancroft consistently and repeatedly avowed this use of assistants." p. 91) yields quickly to a solidly satisfactory judicial verdict presented in a more substantial pigment when, after a detailed and masterly presentation of evidence, Caughey says:

> The conclusion perhaps should be that neither side was right. The staff members owed so much to their chief and the facilities he had provided that they could not with propriety claim authorship of individual volumes. Bancroft, on the other hand, was confusing the right to publish with the right to authorship. And, having leaned so heavily upon some of these helpers, he should have made more open and precise acknowledgement of what they had done (p. 267).

This seems to be about as fair a summary of the matter as may be reasonably expected or even desired.

The author's epilogue on the interesting story of the Bancroft Library at Berkeley is revealing and instructive. His penultimate chapter called "Recognition" is a balanced account of the place now held by Bancroft in western American historiography. Mr. Harold Small of the University of California Press, called by Professor Caughey an "expert smoother of cowlicks in the manuscript" missed one defect in the final proofs: "cuarto-centennial" for "quarto-centennial" (p. 353). Otherwise, the volume appears close to technical perfection.

JOHN BERNARD MCGLOIN

University of San Francisco

NOTES AND COMMENTS

The Committee on Program for the Twenty-Eighth Annual Meeting of the American Catholic Historical Association, to be held in Cleveland on December 27-29, held a preliminary meeting in Chicago on February 8. It was attended by Edward V. Cardinal, C.S.V., Sheil School of Social Studies, chairman, Anthony F. Czajkowski, St. Louis University, Matthew A. Fitzsimons, University of Notre Dame, and the Secretary of the Association. The whole program was mapped out in a general way, and if the Committee's plans carry through successfully the members of the Association can look forward to a very worthwhile gathering in Cleveland next Christmas week.

The editors of the REVIEW call the attention of our readers to the fact that the very interesting paper read at the annual luncheon conference of the American Catholic Historical Association in New York on December 28, 1946, by Professor Ross J. Hoffman on "The Spanish Question in World Politics," was published in the March issue of *Thought*. Professor Hoffman was president of the American Catholic Historical Association in 1938.

John J. Meng, chairman of the Department of Political Science in Queens College and president in 1945 of the American Catholic Historical Association, gave the inaugural series of the Meehan Lectures of the United States Catholic Historical Society at the Midston House in New York on March 2, 9, and 16. Dr. Meng's lectures were devoted to an analysis of three of the leading problems which beset the Catholic Church of the United States in the late nineteenth century, viz., Cahenslyism, the school controversy, and Americanism. The series has been named in honor of the late Thomas F. Meehan, a former editor of the society's publications. The lectures of Dr. Meng will appear later this year in Volume XXXVI of the *Historical Records and Studies* of the society.

John LaFarge, S.J., executive editor of *America*, delivered the annual Dudleian lecture at the Visitation Day exercises of the Harvard Divinity School on April 14. Father LaFarge is himself a graduate of Harvard College, where he took his A.B. degree in 1901. This invitation to a Catholic priest is interesting in the light of the early history of the lectureship. It was founded in 1750 by Judge Paul Dudley (1675-1751), and one of the several lectures each year was to be "for the detecting and convicting and exposing of the Idolatry of the Romish Church. . . ." The series ran up to 1857, when it was discontinued for lack of income until 1888.

On October 24, 1890, the Dudleian lecture was delivered by the Right Reverend John J. Keane, first rector of the Catholic University of

America, which the New York *Sun* of that date described as "a powerful and eloquent portrayal of the groping of humanity after the light which was Jesus, and an incisive demonstration of the truth that all existing error is due to deviation from the principles of Christianity." The Harvard faculty had protested the continuance of a lecture directed against the Catholic Church and this possibly influenced the authorities at Harvard in their selection of Bishop Keane. Commenting on this faculty protest, the Boston *Herald* of May 11, 1891, referred to the Keane lecture in Appleton Chapel the previous autumn and said it "was an event in the theological history of the United States." Keane's successor as rector of the University, Thomas J. Conaty, declined an invitation in October, 1898, to preach in the Appleton Chapel at Harvard.

Paul Claudel has been made a member of the French Academy. He succeeds to the place of the late Louis Gillet.

The February 8 issue of *Ave Maria* carried an interesting brief article by Thomas T. McAvoy, C.S.C., one of our advisory editors, on the subject, "Activism vs. Catholic Scholarship." It is a subject that has engaged Father McAvoy's attention for some time and on which he has some very fresh and provocative ideas. The article represents a strong plea for American Catholic scholars to repossess themselves of their rich cultural traditions and to be on their guard against the influences of current pragmatism in American scholarship and higher education.

The *Catholic Biblical Quarterly* for April is to carry an article by Dr. P. W. Skehan of the faculty of the Catholic University, on "The Seven Pillars of Wisdom's House in Proverbs 1-9." Father Skehan has found a literary pattern of seven twenty-two line poems in this opening section of the Book of Proverbs, which accounts for the Biblical writer's allusion (Prov. 9:1) to seven pillars, or columns, of Wisdom, in his literary "edifice." The evidence for this arrangement is drawn both from the sense of the text and from a number of external features of the acrostic type, based on the twenty-two letter Hebrew alphabet. The unity and integrity of these chapters is thus confirmed, and a valuable guide is provided for following the orderly progress of the thought. Needless to say, Dr. Skehan's discovery is of major importance and will receive the acclaim of Scripture scholars.

The annual report of J. B. Tennelley, S.S., secretary of the Commission for Catholic Missions among the Colored People and the Indians, is always a matter of interest to American church historians. The total number of churches in the United States devoted to missionary work among the Negroes is now 366, an increase of seventeen over the figure reported for 1945, with a total of 545 priests in attendance, which is an increase of

thirty-two over the previous year. In the same period the total number of schools for Catholic Negro children has risen to 283, representing a gain of six schools over the total for 1945. There are 62,294 children in these schools, 7% more than in previous year The number of Negro converts reported during the year 1946 was 7056, the largest number ever reported in any single year and 12% higher than the figure for 1945. There are presently 321,995 Negro Catholics in the United States according to the most accurate estimates received in the secretary's office. The Diocese of Lafayette in Louisiana still leads with 55,121 Catholic Negroes while the Diocese of Amarillo with only fifty-five Negro Catholics has the smallest number of those reporting.

The missions among the American Indian population likewise report progress during 1946. Of the 280,000 Indians of the reservations and Alaska, approximately 92,000 are Catholics. There are 110 well established mission centers serving the Indians with a number of out-missions that bring the total of Indian congregations to nearly 400. Sixty-seven of the larger missions have schools for Indian children. Of the personnel engaged there are around 150 priests who are exclusively engaged in this work with fifty other priests giving part time to the spiritual care of the Indians. The total number of sisters, lay brothers, scholastics, lay teachers, and catechists who serve the Indians is 730. The Diocese of Gallup leads the list with 10,000 Catholic Indians; the Diocese of Rapid City has 9,980. The smallest number in the thirty-four dioceses of continental United States reporting live in the Diocese of Pueblo, which has 170 Catholic Indians.

The third summer training course in the Preservation and Administration of Archives for custodians of public, institutional, and business archives will be offered by The American University in Washington, D. C., with the co-operation of the National Archives and the Maryland Hall of Records from July 28 through August 23, 1947. The program will provide lectures on the most important phases of work with archives and manuscripts, demonstrations, group conferences, and practical work in such fields as arrangement and description of archival and manuscript material, repair and preservation, cataloging, and photoduplication. Ernst Posner, professor of history and archives administration, The American University; Oliver W. Holmes, program adviser to the Archivist of the United States; Morris L. Radoff, Archivist, Maryland Hall of Records; and other members of the staffs of the National Archives and the Maryland Hall of Records will serve as instructors. The two co-operating agencies will grant to the students the privileges of interns for the duration of the course. The fee for the entire course, in which veterans may enroll under Public Laws 16 and 346, will be aproximately $40.00. Detailed information may be obtained by writing to Ernst Posner, School of Social Sciences and Public Affairs, The American University, 1901 F. Street, N. W.

Representatives of twenty-nine learned societies met in Washington on March 8, at the invitation of Secretary of the Navy James V. Forrestal, to be told about the vast stores of source material collected in the form of diaries, action reports, and administrative records of the Navy, during World War II. A full utilization of Navy records for the recent war may be hampered for sometime by considerations of security, but there is much to be done that can be undertaken immediately. As for the period before 1939, except for material relating to the war plans of the 1930's, there are no restrictions on access to sources, and the Navy is anxious to have scholars develop this branch of history to its proper importance. The predominant note of the practical uses of history was evident in all of the main addresses. Admiral Nimitz stressed the historian's duty to educate the public in the matter of potential aggressors. He expressed the hope that they would not be repelled by any fear of being called "warmongers," and noted the similarity of the Tanaka Memorial and *Mein Kampf* to the "clear blueprint" of the Russians in "similar writings." Others spoke of the practical benefits of recording the results of adminstrative and operational processes in one war, as a guide to improvement in the event the world should suffer the misfortune of having another war. They paid tribute to the work already commenced by Professors Samuel Eliot Morison and Robert G. Albion. One of Dr. Morison's projected fourteen volumes on operations has already appeared, and Dr. Albion plans at least two volumes on administration for publication in 1948. Had there been any such record of the Navy's activities in World War I there might have been considerably less confusion in the effort during the recent war to organize such things as supply and convoy.

Aside from the fact that Congress is not likely to appropriate funds for the Navy to write its own history, and may not even supply enough to continue the proper sorting and filing of 1,500,000 documents accumulated in the period 1942-1945, there is every disposition on the part of the Department to have the story told without an "official" character. The Navy will, therefore, offer every possible facility to scholars, and work in co-operation with universities and research agencies to get its history presented well as fast as monographs can be written.

The American Catholic Historical Association was one of the twenty-nine learned societies invited to the conference on March 8 and the Association was represented by John T. Farrell, associate professor of American history in the Catholic University of America, who acted as its delegate.

The American Association for State and Local History has published the first issue of a new quarterly entitled *American Heritage* (January-February, 1947). It is intended to reach the local historian, junior historians, still in school, and all those who have an interest in their community

history and its problems. The first issue contains several editorials, brief articles, news notes, a bookshelf, and several pages of illustrations.

The State Historical Society of Wisconsin has published an index to the *Wisconsin Magazine of History* for the years 1932-1942 prepared by Lillian Krueger.

A new periodical, *International Organization*, appeared in February under the auspices of the World Peace Foundation in Boston. It will be published quarterly and carry articles and documents on the subject of the old League of Nations, the United Nations, and related international agencies. The subscription is $3.50 for the year or $1.25 per single copy. The board of eleven editors is headed by Leland M. Goodrich.

One of the current topics upon which historians profess some authority is that of international relations. That Catholics appear sometimes as selfish nationalists on some public forums implies a shortsightedness that is not Christian. In the long run the defenders of international order and peace must be those who believe in the Christian destiny and equality of all men. Eventually the only isolationists are those pragmatists in history who deny the spiritual and supernatural character and destiny of man and who seek to build a new material civilization excluding other peoples and older civilizations. The shifting of attitude of some contemporary American historians since the war has a basis in their philosophy of history.

Defenders of American democracy against the infiltrations of totalitarianism properly point to the doctrine of inalienable rights contained in the Declaration of Independence as demonstrable evidence of the principles upon which the nation was founded. The Constitution, however, and not the Declaration, is the basis of our government. This does not mean, as some might infer, any great difference in political theory between the two basic documents of American political theory, because the Constitution with its amendments restates as principles of our government the theoretical principles that are stated in the Declaration. In general, more study of these documents and less oratory would give our citizens a better understanding of the fact that our American democracy is necessarily opposed to any totalitarianism, fascist or communist.

The January 18 and 25 issues of *The Tablet* of London carry two interesting articles by John Eppstein entitled, "The Church in the United States." Mr. Eppstein came to America in the fall of 1946 and spent seven weeks lecturing in various cities from coast to coast. He has here set down his generally optimistic impressions of American Catholicism. The English visitor was impressed by the number and size of the American Catholic colleges and universities, parochial schools, and what he believes

to be the growing impression which the Catholic body politic is making upon general United States policy. New Yorkers would more properly speak of Syracuse as a city in "central" New York rather than in the "western" part of their state. Moreover, the name of the new Jesuit college there is Le Moyne, not Des Moines. There are twenty-two ecclesiastical provinces in the United States, not twenty-one, and the number of dioceses in continental United States is presently 120, not 150. Nor is it true to say that Newman clubs exist "in all non-Catholic universities," although their number is steadily increasing. The Diocese of Salt Lake City is not the smallest American jurisdiction in numbers. The Dioceses of Reno and Raleigh both have fewer Catholics than Salt Lake City. However, it would not be fair to expect Mr. Eppstein to be absolutely exact in all minor details concerning the American Church after a brief visit of seven weeks. It is a matter of never-failing interest to hear what others have to say of us and, in general, Mr. Eppstein has said it well. The omissions which the American Catholics will find in his two articles may readily be filled in by the lecturer on a return engagement.

In his recent studies of the rise of Christian Democratic parties of southern Europe, Don Luigi Sturzo lists several Catholic leaders of the nineteenth century as progenitors of the movement. Among these he mentions Cardinal Gibbons. Historians of the Americanist movement have found the leaders of that movement closely associated with the Christian Democrats of France and Italy. The American phase of the movement, however, has not produced its share of Catholic lay political leaders. An examination of the personnel of the Catholic lay congresses held at Baltimore in 1889 and in Chicago in 1892 discloses a nucleus of such a lay movement, but a nucleus that never developed into any considerable group of lay Christian democratic leaders in the United States. In this country, being a devotee of democratic government was scarcely a distinguishing mark among the lay Catholics at the turn of the century.

The sixty-second meeting of the American Society of Church History was held on April 11-12 at Butler University in Indianapolis. The general subject was "The Religious Situation in Post-War Europe," with five papers dealing with Czechoslovakia, Hungary, the British Isles, Germany, and the Scandinavian countries.

The 1946 *Report of the Department of Public Archives* of the Dominion of Canada, edited by Gustave Lanctot, Keeper of Public Records, contains the customary annual report, list of accessions to the manuscript division, as well as five historical documents, and an appendix which consists of a calendar of Nova Scotia official correspondence for the years 1802-1820, taken from Nova Scotia State Papers.

Four graduate fellowships in American history for the year 1947-48 are offered by the University of Notre Dame from the recent grant of the Hearst Foundation. Each fellowship consists of a grant of $750.00 and fees, unless otherwise provided. Applications for them must be made before June 1.

The newly established Institute of Mediaeval Studies at the University of Notre Dame has received a grant of $20,000 from the Michael Grace Foundation of New York. The Institute, under the direction of Dr. Gerald B. Phelan, began its course of studies in February in collaboration with the graduate faculties of philosophy, history, and English at the University.

Dr. Thomas S. Lee, well-known cardiac specialist of Washington, recently presented Mount Saint Mary's College, Emmitsburg, with a small but valuable collection of art works of John LaFarge and Augustus Saint Gaudens. The gift is a memorial to the grandfather of Dr. Lee, Dr. Charles Carroll Lee, distinguished New York physician, who graduated from Mount Saint Mary's in 1856. The paintings and bronzes will adorn the projected new library building on the college campus.

Among the John LaFarge gifts are two oil paintings, subjective landscapes, for which LaFarge was noted. There are two water-color paintings, one of a mother and child, another of St. Lawrence. In addition there are five large mural drawings, black and white studies, including the Ascension, the Nativity, the Madonna, angels, and a mother and child. In the Saint Gaudens collection are two bas-relief portraits in bronze, one of Mrs. Lee and Miss Lee, the other of Miss Lee alone.

Dr. Philip W. Powell of Northwestern University has received a grant from the Department of State for a period not to exceed six months to serve as visiting lecturer in American history in the cultural centers in Quito, Guayaquil, and Santiago de Chile.

Dr. Víctor Andrés Belaúnde, acting rector of the Catholic University of Peru and editor of the well-known *Mercurio Peruano* of Lima, was a recent visitor to the United States. The University is now the owner, through inheritance, of the rich library of the late Dr. José de la Riva-Agüero y Osma, and plans to use it as a nucleus for a new institute of historical research.

Mr. Samuel Putnam of Philadelphia has been awarded the $1,000 Pandiá Calógeras Literary Prize in Brazil for his translations of *Rebellion in the Backlands* by Euclides da Cunha and *The Masters and the Slaves* by Gilberto Freyre. This is the first instance of a Brazilian literary prize going to an American author.

The Library of Congress has issued a facsimile edition of *Doctrina*

Christiana (Manila, 1593), the first book published in the Philippines, from the copy in the Lessing J. Rosenwald Collection.

Mario Sánchez Roig is the compiler of "Bibliografía religiosa cubana" which appeared in the *Revista Cubana* (July-December 1945, Vol. XX), published by the Dirección de Cultura, Ministry of Education, Havana. The author lists 277 items of interest to the history of the Church in Cuba.

The bibliography on the history of the Church in Ecuador has been significantly enriched by the publication of a volume entitled *Colección de documentos sobre el obispado de Quito,* 1546-1583 (Publicaciones del Archivo Municipal, Vol. XXII, Quito, 1946). The documents were edited by J. A. Garcés G., director of the Archive.

The University of Cuzco, Peru, founded in 1696 under the name of Universidad de San Antonio Abad, celebrated its 250th anniversary last year.

By decree of the Sacred Congregation of Seminaries and Universities, the Universidad Católica Bolivariana of Medellín, Colombia, has been raised to the rank of a pontifical institution. The same honor has more recently been conferred upon the new Catholic University of São Paulo, Brazil. There are now four pontifical universities in Latin America.

The second volume of the proceedings of the Congreso de Historia Argentina del Norte y Centro, held at Córdoba on October 12-16, 1941, under the auspices of the Córdoba branch of the Academia Nacional de la Historia de Buenos Aires, appeared in 1944. The volume is devoted to general and ecclesiastical history. Among the articles of interest for the history of the Church in Argentina, the following may be mentioned: José María Blanco, S.J., "Los primeros egresados de la Universidad de Córdoba del Tucumán;" Jacinto Carrasco, O.P., "El Deán Salcedo y el primer colegio de Tucumán (1613-1767);" and Ángel Clavero, Sch. P., "Una pastoral, un colegio y sus constituciones."

Plans are now under way in Brazil for the publication of the less well known works of the late Manoel de Oliveira Lima, founder of the Oliveira Lima Library at the Catholic University of America. A series of about ten volumes will be published by José Olímpio of Rio de Janeiro under the general editorship of Gilberto Freyre.

The following studies, of interest primarily to students of Ibero-American history, appeared recently in the *Boletim da Faculdade de Direito da Universidade de Coimbra,* Portugal: (1) in Vols. XX and XXI, a long study by the eminent Spanish historian and emeritus professor of the University of Madrid, "Autonomía y descentralización legislativa en el régimen colonial español: siglos XVI a XVIII." (2) in Vol. XXII, Fas-

cicule, I, "Fray Serafín de Freitas y el problema de la libertad oceánica," by Camilo Barcia Trelles, Spanish scholar in the field of international law. Freitas will be remembered as Grotius' most serious opponent and the author of *De iusto imperio Lusitanorum Asiatico* (Valladolid, 1625). The only copy of this rare book, in the United States, according to the late Professor Herbert Wright, is in the Oliveira Lima Library at the Catholic University of America. (3) in Vol. XXII, Fascicule I, "Fray Francisco de Vitoria y la administración en el siglo XVI," by Laureano López Rodó, professor of administrative law in the University of Santiago de Compostela, Spain.

In the July-October, 1946 number of *Primitive Man*, John M. Cooper lists recent bibliography on anthropology that should be useful in undergraduate courses in the field.

Bibliografia Missionaria for 1942 (Anno IX) has just appeared. Published by the Unione Missionaria del Clero in Italia, Via di Propaganda, Roma, the annual will continue to index the principal articles on missionary subjects.

The magnificent volumes of the *Miscellanea Giovanni Mercati* in Studi et Testi (1946) are a reminder of how rapidly that series has grown in recent years. To be noted especially are Michel Andrieu's volumes on the Roman pontifical, Pietro Sella's on the *Rationes decimarum Italiae* and his *Glossario latino italiano*, Angelo Mercati's *Sommario del processo di Giordano Bruno*, and Hermann Hoberg's *Die Inventare des päpstlichen Schatzes in Avignon, 1314-1376*, Martin Jugie's historical-doctrinal study on the death and Assumption of the Blessed Virgin, Bishop Landgraf's *Commentarius Porretanus in Primam Epistolam ad Corinthios*, G. Graf's first volume on the history of Christian Arabic literature: the translations, and Piacido Lugano's edition of the canonization process of St. Frances of Rome.

Baudouin de Gaiffier presents a lengthy article on "La legende de S. Julien l'Hospitalier" in tomus LXIII (1945) of *Analecta Bollandiana*. This is the Julian, pictured in the romance of Flaubert, who slays his own parents by mistake. Father de Gaiffier picks up many threads of the badly confused legend. He publishes a Latin *vita* from a hitherto unstudied fifteenth-century manuscript in the Seminary of Bruges.

Series I, Volume III of Estudios Onienses (Colegio Máximo S.I. de Oña, Burgos) is a study devoted to *El símbolo del concilio XVI de Toledo* by José Madoz. It is the third valuable work on the creeds of Toledo that Father Madoz has published. This, the last of the great formulae of faith produced by these councils, was elaborated in 693. Madoz uses six manuscripts and the edition of Gonzalez to establish a critical text. Then he

launches into a thorough study of the many sources of its doctrine: the Trinity, Christology, and echatology. It bears the stamp of Augustine's teaching. There is an interesting influence of Julian of Toledo, to whom Father Madoz devotes considerable space. He concludes with a few remarks on the style.

The January-June number of *Estudios eclesiásticos* (Vol. 20, Nos. 76-77) is devoted to articles on the Council of Trent and a bibliography on Trent.

Tome XXIX (1945) of the *Revista de filología española* presents a collection of substantial articles on Antonio de Nebrija in commemoration of the fifth centenary of his birth.

A dissertation, *An Interpretation of the Moral Play, Mankind,* presented by Sister Mary Philippa Coogan, B.V.M., in the Department of English at the Catholic University of America (Catholic University of America Press, 1947) is of interest for English cultural history. The author proves,, what Sister M. Emmanuel Collins, O.S.F., had previously shown to be probable, that the character Mercy in the play is a priest. She shows further that he is a Dominican friar and that the play is a shrovetide piece.

In the October number (Vol. 20, No. 79) of *Estudios eclesiásticos José* Madoz, S.J., pays tribute to the late Dom Morin: "La carrera científica de dom Germán Morin, O.S.B." Because of his close scholarly ties with the great modern Maurist, Father Madoz is able to write of him with unusual vividness. Morin's greatest work, in a setting of very many great contributions to scholarship, is his edition of St. Caesarius of Arles. It took him from 1887 to 1942 to see it into print. (Sad to relate, the splendid edition was burned in a fire that destroyed the plant of Desclée at Bruges in January, 1944.) It is of special interest to us that the inspiration to edit Caesarius of Arles came to Morin from Thomas Bouquillon, great moral theologian, who shortly afterward became a professor in the newly founded Catholic University of America.

L. van der Essen contributes a eulogy of "Ernest Stein: Historian du bas-empire et de Byzance (1891-1945)" to Vol. XLI, Nos. 3-4 of the *Revue d'histoire ecclésiastique.* Of special interest is the indication that Desclée de Brouwer are publishing the second volume of Stein's invaluable history of the Later Roman Empire. Professor J. R. Palanque prepared for print some few pages that Professor Stein had been unable to complete. The volume will appear in French. It is to be hoped that some expert in the field will revise the first volume and put it into French.

Chalfant Robinson, professor emeritus at Princeton University, died on December 31 at the age of seventy-five. An expert in palaeography, he

was curator of mediaeval manuscripts during many years. His interest lay chiefly in English mediaeval documents.

Wilhelm Levison, who had been professor of mediaeval history at Bonn for many years, died on January 18 at Durham, England. He was seventy years of age. Professor Levison was distinguished for his contributions to the Monumenta Germaniae historica. His recent *England and the Continent in the Eighth Century* has received wide acclaim.

Edward Potts Cheyney, emeritus professor of history in the University of Pennsylvania, died on February 1 at the age of eighty-six. A former president of the American Historical Association, Dr. Cheyney was well known as a writer on English history.

Professor Giovanni Manteleone, authority on the history of Christopher Columbus, died in Genoa on February 1 at the age of sixty-seven.

Herbert E. Cory, professor of liberal arts in the University of Washington, died at the beginning of February at the age of sixty-three. He became a convert to Catholicism in 1933. He related the story of his conversion in his *Emancipation of a Freethinker.*

G. G. Coulton died on March 4 at the age of eighty-eight. He published his autobiography in 1943. Vigorous to the end, he left manuscripts for publication.

Charles William Previté Orton died on March 11 at the age of seventy. In 1937 he became the first incumbent of the chair of mediaeval history in Cambridge University, which he held until retirement in 1942. He was for a long period editor of the *English Historical Review,* and one of the editors of the *Cambridge Medieval History* from its third volume. He wrote prolifically on continental mediaeval history.

Four American dioceses are now in their centennial year. On April 23, 1847, the Holy See erected the Dioceses of Albany, Buffalo, and Cleveland, and ten days later on May 4, 1847, the Vicariate Apostolic of Texas was erected into the Diocese of Galveston. It will be another three years until an American ecclesiastical jurisdiction again celebrates a centennial when in 1950 St. Paul, Savannah-Atlanta, Seattle, and Wheeling reach their one hundredth birthday as American sees.

The November, 1946-January, 1947 issue of the *College Spokesman,* the student quarterly of Loras College at Dubuque, is devoted to a series of articles commemorating the centennial of the State of Iowa. Fifty brief articles deal with all phases of Iowa history from 1673 down to 1846. A second issue will treat in similar fashion the hundred years since 1846.

The Congregation of the Sisters of St. Joseph are observing the centenary of their coming to Philadelphia.

William Cuthbert Donnelly writes a lengthy note on the centenary of the Society of the Holy Child Jesus: 1846-1946, in the February issue of *The Month.*

The Amercian Irish Historical Society celebrated its golden jubilee on January 25 with a dinner meeting at the Hotel Statler in Boston, when the national award of merit was made to Patrick A. O'Connell of Boston.

Marymount College of Salina, Kansas, conducted by the Congregation of the Sisters of Saint Joseph of Concordia, is observing its silver jubilee this year.

Documents: Collectanea praecipuorum aliquot praeclare gestorum per B. Patrem Ioannem Sorethium, ex variis antiquis monumentis digesta. Daniel a Virgine Maria (1616-1678) *(Analecta ordinis carmelitarum,* Vol. XI, Fasc. III-VI).—Acta antiquorum capitulorum provincialium provinciae Siciliae. Ed by P. G. Couto *(ibid.).*—An Unpublished Diary of Fray Juan Crespi, O.F.M. (1770). Edited by Charles J. G. Maximin Piette *(Americas,* Jan.).—Letter of the Reverend Joseph Salzmann to the board of directors of the Ludwigmissionsverein, Munich, tr. by A. C. Breig *(Salesianum,* Jan.).

BRIEF NOTICES

AYDELOTTE, FRANK. *The American Rhodes Scholarships: A Review of the First Forty Years.* (Princeton: Princeton University Press. 1946. Pp. xvi, 208. $2.00.)

Like many an empire builder, Cecil Rhodes had visions of a world dominated by a "superior" race (his own, of course). Again like many of them, he sincerely believed that this domination would be the best thing for the peace and happiness of all peoples. But unlike most of them, his final plan for bringing the domination about was far from military. Neither was he an English nationalist. It was a *Pax Anglo-Saxonica*, not a *Pax Brittanica* that he planned for, and he thought that it might be organized under the American rather than the British flag.

The unique thing about Rhodes' scheme was the place of education in it. If the future leaders of the English-speaking peoples could be gathered together at his beloved Oxford and their lives exposed to what Oxford has to offer, there would be created a unity of mental outlook among leaders which would go far toward bringing about a unity of the peoples. There was to be no propagandizing of these men at the University. They were to be absolutely free in their choice of what they should study—as free as Oxford, which is the freest place in the world. Indeed, an appreciation of freedom was to be one of the bonds of unity.

In the book under review, Dr. Aydelotte has followed the development of Rhodes' dream from its beginning, through its many abandoned projects, and its permanent stabilization in the scholarships, down to the present. He tells of the various plans of the trustees of the Rhodes estate to select leaders to come to Oxford. He shows the difficulties which the American scholars have encountered in becoming involved in a strange educational system, and the benefits that they derive from a three year exposure to that system. Most important of all, he tries to evaluate the success of the scholarships. Have they in fact carried out Rhodes' purpose? Have the Americans sent to Oxford formed an understanding and a bond of unity with Englishman, and have they returned, become leaders in American life? Aydelotte would answer these questions with a rather mild "yes."

Your present reviewer, who has had the good fortune to partake of Rhodes' generosity, would be inclined to doubt that the scholars have had any appreciable influence on American life, but he is grateful for having had the chance to spend three years in a perfect educational environment. (WILLIS D. NUTTING)

BASLER, ROY P. (ED.) *Abraham Lincoln: His Speeches and Writings.* (Cleveland: World Publishing Co. 1946. Pp. xxx, 843. $3.75.)

The need for this type of book is apparent, and especially so in the case of Lincoln, because of the varied interpretations of his speeches and writings by different authors. While this is not his complete works, it is a practical and scholarly selection and it gives the general student a cross section of Lincoln literature and affords him an opportunity to form his own opinions on many of the controversial questions.

The preface by Carl Sandburg, the introduction, and a forty-nine page discussion of Lincoln's development as a writer by Mr. Basler afford an interesting

approach to the writings and speeches selected. They are carefully chosen to give a complete understanding of Lincoln's philosophy as expressed by himself, in official and personal correspondence, speeches by Lincoln the statesman, and Lincoln the politician. The reporting in full of the Ottawa Debate makes one realize that, while Lincoln and Douglas were statesmen, they also indulged in tactics common to politicians.

To some it might appear comparatively easy to publish a book of speeches and writings, but in addition to the question of choice, which had to be representative, there is a difficult problem to decide between the disputed versions on many speeches. These selections were taken, for the most part, from originals or photostatic copies of originals, which is evidence of the author's exactness in presentation. One of the outstanding features of the book is the editorial comment following most of the selections and included in this is an identification of persons to whom letters were addressed. The research involved in this feature alone is impressive, and gives to the letters a certain background and life which they would not otherwise possess.

The editor disputes the belief that Lincoln was not educated, and concludes that he was well-grounded in the fundamentals of grammar and developed a certainty and deliberateness in style, as a result of which his writings continue to live and fascinate readers. The Ottawa Debate is a good example of the contrast between the style of Lincoln and that of his contemporaries. From the entire book we see Lincoln as he was, perhaps more idealistic in some respects than we had been led to believe by some authors. (THOMAS B. DUNN)

BINING, ARTHUR C., ROBERT L. BRUNHOUSF, AND NORMAN B. WILKINSON. *Writings on Pennsylvania History, A Bibliography.* (Harrisburg: Pennsylvania Historical and Museum Commission. 1946. Pp. xxxviii, 565.)

This list of more than 6,000 titles relating to Pennsylvania history contains only secondary sources but will prove indispensable to any student or researcher in this field. Apart from a similar guide for secondary sources relating to Virginia, the work is unique. Many persons under the general supervision of the Pennsylvania Historical Association checked 395 periodicals in addition to the available libraries and card catalogs to make the work as inclusive as possible. This Association, which also publishes the quarterly magazine, *Pennsylvania History*, has arranged to publish a number of the original sources relating to this state and other similar lists are in process. Eventually the project, now more than ten years in the making, will lead to a monumental history of Pennsylvania.

In any such compilation errors are bound to appear and one marvels at their scarcity. A rather serious omission in the lists of bibliographical works relating to religious groups is the complete list of sources relating to the Evangelical Church and the New Berlin Press, which appeared in Harrisburg in 1942 and 1945 (pp. 8 ff.). The L. A. Wollenweber listing omits his famous *Die Berg Maria* (p. 62), and the date of the Stahle *History of Reading*, should be 1841 and not 1821 (p. 377). The first name of Thames Williamson is misspelled Thomas (p. 523). Although it was printed in Dayton, Ohio, C. R. Drury's definite *History of the Church of the United Brethen in Christ*, a church begun in Pennsylvania, is entirely omitted from the listings. While the list of experts who gleaned these titles is a very impressive

one, the addition of just a few more names might have averted such incompleteness.

Worthy of favorable commendation is the comprehensive and logically arranged outline for this bibliographical study. When the proposed history of the state is begun one may predict that it may well be done by filling in this outline. (RAYMOND W. ALBRIGHT)

BOYD, E. *Saints and Saint Makers of New Mexico.* (Sante Fe: Laboratory of Anthropology. 1946. Pp. vi, 139. $5.00.)

One of the most fascinating chapters of New Mexico history is that of religious art. To the historian this phase of southwestern history is important, for it is interwined with, and forms a significant part of the religious, social, and economic life of that region in the eighteenth and nineteenth centuries. Boyd combines a wide experience in the field of religious art with a discriminating taste and the result is a delightful, popular story. The book deals with the village craftsmen who turned artists and produced many religious statues and paintings for the frontier people of New Mexico. The book contains two main parts. The first treats of primitive saint makers and the second contains twenty-four photographs of representative religious art produced by them.

In spite of its tantalizing title and its claim to be "the most authoritative, the most complete thing of its kind," the book is disappointing to the historian. It is, at most, a popular treatise, although it makes pretentions to being a scientific work. It is by no means exhaustive. Due praise is given to the early Franciscans who introduced religious art to New Mexico, but no mention is made of the apparent influence of the Spanish baroque or of the Byzantine school on that art. Nor does the author explain why certain religious images were more in demand than others. This is all part of an important story which the author fails to tell in this book. At most, *Saints and Saint Makers* is a subjective appreciation of the style, technique, and composition of a few religious works. The author is at her best describing the individual pieces of art. But when she enters the field of history, she assumes too much and some of her statements would not stand historical analysis. For example, she states that one of Bishop Lamy's early reforms was an order to discard the native religious images, directing "that they be replaced with conventional plaster images and colored lithographs from France," and that as a result, "Most of the *santos* were destroyed" (p. 5). Authors who have written much on the subject are of the opinion that the collapse of the religious folk art of New Mexico began with the opening of the ox cart trade with the East, some thirty years before Lamy's arrival. When Lamy arrived in Santa Fe in 1851 the art of the *santero* was definitely on the decline. (ARNOLD L. RODRIGUEZ)

BOYLE, SISTER MARY ELECTA. *Mother Seton's Sisters of Charity in Western Pennsylvania.* (Greensburg, Pennsylvania: Sisters of Charity, 1946. Pp. x, 251. $3.25.)

This is a story of one of the "black-cap" communities of Sisters of Charity which have every right to claim the saintly Mother Seton as their foundress, even though they preferred to retain her original, modified rule of St. Vincent de Paul

when the motherhouse at Emmitsburg decided to affiliate with the French Daughters of Charity.

The Pittsburgh community was founded from the Cincinnati motherhouse which had been established as a mission of Emmitsburg in 1829. When the day of decision came, in 1851, the Cincinnati sisters withdrew from the Emmitsburg jurisdiction and became a separate community with the approval of Archbishop Purcell. On November 18, 1870, four of these sisters, under the leadership of Sister Aloysia Howe, came to Altoona to establish their first convent. Altoona was then a part of the Diocese of Pittsburgh. The sisters' first pastor and ecclesiastical superior was Father John Tuigg, destined to become the third bishop of that see.

Sister Mary Electa Boyle writes the story of her community with sympathetic thoroughness and historical accuracy, as well as an entertaining style. The author has made use of all the archival materials available on the subject and the work is well-documented. Her account of the hardships endured by the pioneer sisters in their parochial ventures is second only to the magnificient story of Seton Hill College. Here one finds intimate glimpses of priests and laymen, outstanding figures in the educational history of Pennsylvania, and a first-hand account of a Catholic institution's successful struggle for top-ranking place in the collegiate world.

The lack of an index is a serious defect but no one can doubt the attainment of the author's objective:

> The main purpose of the narrative has been to inform the novices and young Sisters of the Community concerning the lives and deeds of those who preceded them; to place before their eyes a panoramic view of that corner of the world in which they are destined to live and mold the future of their beloved Community (p. 247). (CHARLES A. COSTELLO)

CARRÉ, MEYRICK H., Lecturer in Philosophy, University of Bristol. *Realists and Nominalists.* (New York: Oxford University Press. 1946. Pp. vi, 128. $2.75.)

For many years the plea has gone abroad for a return to the sources when discussing the contributions of mediaeval philosophers. Meyrick H. Carré follows this advice, at least partially, in examining the theory of knowledge of St. Augustine, Abelard, St. Thomas Aquinas, and William of Ockham. The work is a precise treatment of a difficult and involved subject in that it follows closely the tortuous thought processes that dealt with the problem of universals from patristic times to the fourteenth century. The neo-Platonic approach of St. Augustine continued throughout this period but was challenged and revised by the theories of the twelfth and thirteenth centuries. Carré handles his subject competently and must be commended for neatly bridging the intervening gaps, particularly between Augustine and Abelard. The writings of the latter, it would seem, are appraised more clearly than those of the other three subjects in this study. The scholar of St. Geneviève is discussed objectively, but one can detect that more sympathy has been expended here than in the other sketches. Certainly Abelard's position profits by Carré's approach, for it appears that the term conceptualism does not adequately describe his case. Carré has found that in final analysis Abelard

probably stood for moderate realism which later won the field in the golden age of scholasticism. The impression is given in the survey of Thomas Aquinas that the thomistic synthesis was fully accepted in the lifetime of its author and had merely to stand the temporary challenge of scotism to win its place in the schools. John Duns, whom the author passes over far too hurriedly for the admitted reason that his writings were too difficult of interpretation, contributed mightily to the exploration of the universal nature. In his study of William of Ockham, Carré might have dealt more critically with his texts before ascribing to the *Venerabilis Inceptor* the agnosticism so traditionally linked with his name. Perhaps the exigencies of war will absolve him from not having consulted the work of the Ockham scholar, Philotheus Boehner, O.F.M., and especially the latter's edition of the doubtfully authentic *Centiloquium* attributed to Ockham. *Realists and Nominalists* is, nevertheless, a solid little monograph which should whet the appetite of students of mediaeval thought and lead them back to the sources. (OWEN J. BLUM)

ELIZABETHAN STUDIES AND OTHER ESSAYS IN HONOR OF GEORGE REYNOLDS. [University of Colorado Studies, Series B. Studies in the Humanities Vol. 2, No. 4] (Boulder: University of Colorado. October, 1945. Pp. x, 387. $2.50.)

This *Festschrift* in honor of George Reynolds contains forty-four articles ranging from a *jeu d'esprit* by Burgess Johnson on the foibles of educationalists to a formal bibliography of works on the mystery of Elizabeth Canning (by the author of one of them). In length they range from the two and a half pages of Jack Ogilvy's realistic comment on Hotspur's "the forced gait of a shuffling nag" to the twenty-five less well spent pages of Richard Hillier on the imagery of color and shade in the poetry of Marlowe. Of the fourteen articles that can be classified as Elizabethan, the first, by Howard Mumford Jones, is a very interesting picture of the "Image of the New World" as it appeared to the English reading public up to 1583, and the rest, fittingly enough, are concerned with the drama. Among these, R. H. Ball has a detailed study of the indebtness of *Measure for Measure* to Cinthio's *Epitia*, although his conclusion would be stronger if he did not give the impression that every element in the play *must* have a source. Hardin Craig restates convincingly Ten Brink's theory that *The Shrew* and *A Shrew* have a common lost source. T. M. Parrott, in what he "confesses" to be an "exercise of imaginative criticism," reconstructs the evolution of *A Shrew* in the hands of a hypothetical scholar working with Rowley. Broadly included among the Elizabethans might be Duncan Spaeth's interesting but difficult exposition of "Epic Conventions in *Paradise Lost*," and tantalizing for the pre-Tudor period is the preview by George Coffman of his study of John Gower.

Of the larger implications of the critical rather than the historical side of Professor Reynolds' teaching, there is first the testimony of his personal magnetism carried in the grateful memory of his many students and colleagues, and second, the written fruits of his utilitarian esthetic. Related to the first is the much-needed initial article by E. A. Cross on "The Scholar as Artist-Interpreter," and directly to the second is the comparison by Garland Greever of the theories of Sidney Lanier and Professor Reynolds on educating the emotions. The very title of the latter's article in the *Saturday Review of Literature* (August 19, 1944, pp. 5-7), "Education for the Emotions," should give some teachers of literature

a great awakening, but the working out of his theory of literature as a vehicle for instilling the democratic ideals required at the moment leads to that conclusion which a few of the articles in the *Festshrift* also illustrate: you cannot dabble successfully in esthetics. (KERBY NEILL)

EMERY, JOHN PIKE. *Arthur Murphy.* (Philadelphia: University of Pennsylvania Press for Temple University Publications. 1946. Pp. ix, 224. $3.50.)

"To insure the survival that Arthur Murphy merits, to induce the uninformed or biased dramatic connoisseur of today to read Murphy's best farces and comedies and consequently restore him to his rightful position in the history of English drama, is the *raison d'être* of this monograph." Emery thinks that scholars have been misled by Joseph Knight's article on Murphy in the *Dictionary of National Biography*, an article which he characterizes as inaccurate, belittling, and prejudiced. In correction of this view, he presents Murphy as a critic who, particularly in his essays for the London *Chronicle*, wrote what "constitutes the best journalistic criticism of the eighteenth century;" as a writer of tragedies who produced plays which, though mediocre, "vie with most tragedies of that period;" as a comic artist who satirized eighteenth-century men and manners in a series of farces unexcelled by any contemporary farceur, and who produced "laughing comedies of manners" that make it hard to "dismiss him as a rival even of Goldsmith and Sheridan;" and, finally, as a man who, in Mrs. Thrale's mathematical ratings of the frequenters of Streatham, ranked close to Dr. Johnson in scholarship and general knowledge and gave way only to Boswell and a few others in his ability "to stand argument, contradiction and chaff without irritation or resentment."

There is no doubt that Murphy's abilities deserve the recognition that this monograph gives him. One may question, however, whether that recognition might have been brighter had the manner of presentation been different. As it stands, this study is at once biographical and critical. The biographical material here assembled—everything from an account of Murphy's physical appearance and the number of mistresses he had to what he was paid for each play—contributes to our knowledge of Murphy the man, but how much of it contributes to the restoration of Murphy the dramatist to "his rightful position in the history of English drama?" It is conceivable that a logically arranged study of the elements of Murphy's art and more of the penetrating criticism of the texts of the plays, which Emery here and there exhibits, would have been a greater contribution to the re-establishment of Murphy's reputation as a dramatist. (WILLIAM J. ROONEY)

FORD, EDWARD J. *David Rittenhouse.* (Philadelphia: University of Pennsylvania Press. 1946. Pp. viii, 226. $2.50.)

Somewhat like Franklin and Jefferson, David Rittenhouse was a combination scientist, statesman, and philopher. This shy, retiring Philadelphian, largely self-educated, was the foremost American astronomer of his day, and was one of our first scientists to gain recognition from Europe. His accomplishments in astronomy, mathematics, and instrument-making were so varied and so impressive

that their mere chronicling is voluminous, but had not his friends prevailed upon him, he would probably have spent his days as a rural clockmaker.

Edward Ford's biography, the tenth in the series of Pennsylvania Lives, is a chronological treatment of the subject. It is sufficiently popular to be understood by the average layman (if he keeps a dictionary handy) and technical enough to inform the scientist of the nature of the subject's accomplishments.

Rittenhouse lived originally at Norriton, some twenty miles from Philadelphia. He inherited two invaluable assets from an uncle, a box of tools and a copy of Newton's *Principia*, both of which he employed advatageously. He had some reputation as a clock and instrument maker and as an astronomer when in 1770, at the age of thirty-eight, he completed an orrery, or device to illustrate the orbits and relative positions of various of the bodies in our solar system. This intricate and highly ingenious invention gained him a wide reputation and led to his moving to Philadelphia.

Later, Rittenhouse was active as a surveyor in settling boundary disputes for the province and for the commonwealth of Pennsylvania. He took a prominent part in political affairs during and after the Revolution, as a member of the assembly, of the safety committee, and as provincial treasurer. For three years, 1792-1795, he was director of the United States Mint by appointment from Washington.

Rittenhouse is a subject richly deserving a biography and Mr. Ford's volume fills the need adequately. (J. WALTER COLEMAN)

FOSS, MARTIN. *The Idea of Perfection in the Western World.* (Princeton: Princeton University Press. 1946. Pp. 102. $1.50.)

The author of this volume attempts to trace the history of the concept of perfection from its beginnings in Greek philosophy to modern times and to study its influence on western thought.

The idea of perfection, according to the author, emerged in Greek philosophy from a system of finality. From the start it included limitation as an essential element, but it tended to transcend its limits and become hypostatized. The Christian philosophers inheriting this conception were forced to compromise between it and the living God of the Bible and the mystics. Gradually the old idea of a completed perfection began to be crowded by the concept of nothing, which forced recognition of a more adequate view of the world that sees this limited totality transcended by a "beyond" which transforms it into simplicity.

In the final section, the author applies a similar criticism to the fields of aesthetics, ethics, and history. His ultimate conclusion is that the idea of "absolute perfection" is revealed by an impartial philosophical judgment to be no more than a limited human finality.

In attempting to cover in so brief a space the development of a concept so basic in the history of philosophy, Mr. Foss has not entirely escaped the danger of over-simplification. Thus he has not projected the real import of the analogy of proper proportionality which the fully developed doctrine of St. Thomas placed between Creator and creature. Neither has he suggested the fundamental metaphysical advance of thomism over Aristotle which was achieved when, in the words of Gilson, St. Thomas "began to translate all the problems concerning being from the language of essences into that of existences" (*God and Philosophy*,

p. 67). In such a system, perfection is not a statically conceived idea of being, but the highly vital conception of being in act, and ultimately pure act, in which the notions of perfection, infinity, simplicity, life, and action are realized and, therefore, reconciled in a manner transcending all limitation.

The Idea of Perfection in the Western World is a thoughtful study in the history of ideas which should prove stimulating reading for historians and philosophers alike, and especially for those who are least likely to agree with its thesis. (FRANCIS M. TYRRELL)

HOWES, JANE. *Slow Dawning.* (St. Louis: B. Herder Book Co. 1946. Pp. xiv, 268. $3.00.)

This is the account, informal but informative, modern in style but ancient in truth, of a present-day convert to the Church. She began with nothing at all in the way of faith; her book ends with the observation that "converts have a hard time getting into the Church but an easier time staying in it; they really know what it is like outside." She has excellently chronicled on these pages both the being out and the being in.

Everything about the book is good except one thing and that is its anonymity. A book which contains a personal experience such as this and which concerns so great an experience demands actual names. Surely there is no valid reason for using instead this anoymous name of Jane Howes which sounds too much like Jane Doe. The receiver hazards the guess that the anonymity covers the priest (called of all names Father Brown!) as much if not more than the convert. His counsels and his advice to the woman taking instruction from him are so sympathetically intelligent that it is a pity he is thus hidden.

In its very quiet and feminine way this book complements the long tried and still true book by Cardinal Gibbons—*The Faith of Our Fathers.* It is a personal application of his universal explanation. Its conversational charm makes it very readable and it is exactly the book to put into the hands of a wavering and intelligent seeker after faith, for its brief chapters hold the interest, give logical answers, and waste no words in putting over a point.

A fine convert, a fine priest, a fine book—but we wish the convert and the priest were taking their bows in person. (KATHERINE BURTON)

IRWIN, WILL (Ed) *Letters to Kermit from Theodore Roosevelt, 1902-1908* (New York: Charles Scribner's Sons. 1946. Pp. 296. $3.00.)

This volume of letters by our twenty-sixth president to his son at Groton is an outstanding contribution to Roosevelt literature. In it lies an intimate picture of the home life of Theodore Roosevelt, as well as his personal feelings on the events of the day. The historian already knows the man as statesman and outdoorsman—here we see him as father and family man, with all the concomitant strengths and weaknesses. There is a special intimacy and parental concern manifested throughout, caused by anxiety for the welfare of Kermit and by common tastes binding father to son. Because of this, these letters are more valuable for revealing Teddy Roosevelt than some of his other writings might be.

Accordingly, we have an insight into T. R.'s own temperament. He delighted once again in the joys of childhood by participating in the activities of his children. No matter how busy, he always took time to be with them for a little while each day. Here, too, we see his suppressed anger at unjust political attacks, his "enthusiasm for natural history" as he put it, his love of good books and poetry, his intense interest in the development of his children. It is amazing that, despite domestic and foreign crises and the demands of his office, President Roosevelt could and would take time to write to Kermit as he did.

The historical interest of the letters is enchanced by the biographical introduction, chapter prefaces, and biographical index. The chapter prefaces interrelate the letters to their period, but care must be used not to take their contents too literally as they are not always particularly good or accurate history. They might also have been more complete, there being too many references in the letters to cryptic events and incidents which only a student or close friend of the Theodore Roosevelts would know. The biographical index makes as interesting reading as the letters, giving as it does, sketches of T. R.'s friends and contemporaries. There is, however, an occasional name mentioned in the letters for which one looks in the index in vain. But these shortcomings do not affect the letters themselves, and whatever one might feel about Teddy Roosevelt's politics or actions as President, it is impossible, after reading them, not to have a warm spot in one's heart for him. (HOWARD J. STROTT)

KEELER, LAURA, Professor of English, San Francisco College for Women, *Geoffrey of Monmouth and the Late Latin Chroniclers, 1300-1500.* [University of California Publications in English. Vol. 17, No. 1] (Berkeley: University of California Press. 1946. Pp. viii, 151. $1.75.)

Wars, bloodshed, false claims of country over country, and various other unhappy events are found in the pages of history because a romance had been accepted as a true record of past events. Today the *Historia Regum Britanniae* of Geoffrey of Monmouth is generally classified in the category of romances and not as a work of historical character. This has not always been the case. In 1137, Geoffrey wrote this romance which was destined to be accepted for centuries as a true history of the kings of Britain.

It is the author's purpose in this study to investigate the Anglo-Latin chronicles from 1300-1500 and indicate the fictitious material in them which is based on Geoffrey's account. She examined fifty-six printed chronicles but not any unprinted chronicles, arguing that "there is no reason to believe from the descriptions given of them by Hardy and others that they contain further evidence of real importance." Because of this her work leaves something to be desired. The method of her procedure was well chosen. She examined in chronological order all the printed chronicles ranging in date from 1300 to 1500 and divided them into two groups: those which made direct or indirect use of Geoffrey and those which did not borrow from him in any way. The former only she treats in her work; the latter she merely lists in an appendix.

The book is accurately and thoroughly documented, but in a work of this kind where there are so many notes one would prefer them at the bottom of the page instead of in a section at the end of the volume. Her evaluations of the historians

she has treated, an incidental contribution of this study, will serve as a handy guide for the beginner. Besides the list of chronicles mentioned above she adds four other appendices useful to students in this field: a comparative table showing how far the *Flores Historiarum* incorporates the *H R B* ; the early *Laudes* of Rheims and Arles; the letter of Edward I to Boniface VIII declaring the hereditary rights of England to sovereignty over Scotland; finally, the tournament and Round Table in the chronicles, especially the *Annales de Dunstablia*. (JEREMIAH J. SMITH)

MAVERICK, LEWIS A. *China: A Model for Europe.* (San Antonio: Paul Anderson Co. 1946. Pp. xi, 334. $4.50.)

The author sets the goal of this work printed in photo-offset when he says in his preface, "there is presented a report of the remarkable influence of the Chinese example on European economic and political thinking in the seventeenth and eighteenth centuries." The first section comprises a study of the influence of Chinese thought on European scholars, particularly the physiocrats under the leadership of François Quesnay. The second section is a translation into English for the first time of Quesnay's *Le Despotisme de la Chine.*

Europe's interest in China received new impetus when trading ships returned to Europe laden with the exotic luxuries of the Orient. With the arrival of the Jesuits in China and their success as missioners and scientists at the court of Peking, European economists found a source of information about the economic and political life of China in the detailed reports which the Jesuits sent back to Europe. Their curiosity aroused, European scholars began to look for information about China and its ancient culture.

The author traces the influence of various publications about China on Europeans, particularly on the French who were receptive to new ideas due to domestic misfortunes and the loss of their colonial empire. The French hoped to find in the Chinese political and economic system the cure for their own difficulties. While the influence of Chinese ideas can never be measured, Maverick does show how it was possible for Spinoza, Leibniz, and Voltaire to be greatly influenced by the exaggerated notions they had about China and how these ideas found their way into their own writings on economics.

Quesnay's essay was chosen because he was outstanding as an economist and because of his enthusiasm about the good qualities of China. The two works under one cover furnish a ready source of information about the influence of Chinese thought and customs on Europe. Because it must of necessity list many authors and their works in which they treat of China, the book makes dry reading. However, because it shows the respect which the enlightened scholars of Europe had for Chinese culture this work should help break down current prejudices about China as a "backward" nation. The book carries an excellent bibliography of works and articles about relations between China and Europe. A detailed index facilitates easy reference. (RICHARD S. MCMONIGAL)

MIRSKY, JEANNETTE. *The Westward Crossings: Balboa, Mackenzie, Lewis & Clark.* (New York: Alfred A. Knopf. 1946. Pp. xv, 365, xiii. $4.00.)

From the days of Columbus' third voyage in 1498 to those of our own time, a knowledge of the interior of the vast land mass separating the Atlantic from the

Pacific has bewitched intrepid explorers in every generation. Of these hardy adventures Miss Mirsky limits her narrative to three: Vasco Núñez de Balboa, Alexander Mackenzie, and Captains Lewis and Clark. Her book then naturally falls into three parts.

Part I, "Gold for the Crown," gives a short accurate history of the Balboa expedition of 1513 across the Panama region to the Pacific. Unfortunately, from the opening pages there is a definite animus against Catholicism. Page upon page is marred by misstatements, notably the principal paragraph on page 93. These foolish errors have their roots in the principal works of Professor J. B. Trend, whom Miss Mirsky has chosen as her guide to an understanding and appreciation of sixteenth-century Spain. For commentary on this gentleman's competency for such an office the interested student should turn to reviews of his two best-known books in the *Commonweal*, xxi(1935), 324-325, and *The Tablet*, cxliii(1934), 224-225.

Part II, "Furs for the Company," is a good factual narrative of the Alexander Mackenzie expedition from Fort Chipewyan on Lake Athabaska to the sea at Portland Channel. The background of exploration in these areas is well presented and the character of Mackenzie stands out forcefully from her narrative. Again serious blunders as well as childish aspersions on the Church mar her pages. Why Miss Mirsky leaves herself open to these strictures is as difficult to understand as it is to see why she animadverts on Catholic beliefs and practices of which she is simply ignorant.

Part III, "Commerce for the Nation," does for the Lewis and Clark expedition what Part II did for that of Mackenzie. Wisely Miss Mirsky opens it with an account of Ledyard's travels and ambitions; Jefferson's interest in and promotion of western exploration is properly emphasized. Too, the remarkable co-operation of the leaders is noted, and well chosen excerpts from the various narratives give the reader an excellent idea of the trials and triumphs of so long a journey. Maps and other illustrations are well selected and very helpful. At the close of the book is a brief list of printed primary and secondary materials for each part.

The reviewer is sorry that want of space does not permit him to express a fuller appreciation of Miss Mirsky's fine piece of research and of her genuine flair for writing. It is a shame that she must obtrude her prejudices and 'blind spots' on the reader. (WILLIAM L. DAVIS)

MORGAN, THOMAS B. *Speaking of Cardinals.* (New York: G. P. Putnam's Sons. 1946. Pp. 264. $3.50.)

The title for this book is apt; for the book is like a rambling, gossipy conversation about some of the outstanding members of the Sacred College from 1919 up to the present. Many of the Italian cardinals enter the narrative for a brief mention in the first chapter; Cardinals Merry del Val, O'Connell, Laurenti, and Gasparri get longer notices in the next three chapters; and then a full chapter apiece is assigned to anecdotal matter from the lives of the late American Cardinals Hayes, Mundelein, and Glennon, and the living American Cardinals Dougherty, Spellman, Stritch, and Mooney; the last rather brief chapter is given to the Pope, Pius XII. Mr. Morgan is a non-Catholic journalist of twenty-seven years experience in Rome in the service of leading American press associations. That fact is evident through-

out the book in its style which smacks somewhat of pre-World War I days. A paragraph describing the reception of the King of Italy for the cardinals at Rome after the last consistory will serve as an example:

> The scene combined a medley of color. More dominant than the damasks, frescoes, brocades and lace were the flowing purple ferraiuoli of the cardinals. Adorned by golden cords holding the pectoral cross, the richness of the princely tint set the aura for the entire scene. Never had so much cardinalatial grandeur honored a royal table during the whole history of the long dynasty of the House of Savoy. As each ecclesiastical prince conversed with another or with a royal prince or princess, the spectacle was lifted from its static splendor to heights of dynamic vitality portraying in color and tone the lofty stations of the assembled. The past was united with the present, the spiritual with the temporal (pp. 122-123).

The journalistic approach is evident, too, from the chapter headings: "Little Old New York in Purple" (which tells of Cardinal Hayes); "Red Robes in the White House" (Cardinal Mundelein); "No Runs, No Hits, in Cassock" (Cardinal Stritch). And also from the practice of referring to cardinals by their last names. And so on. The effort to popularise gets almost too laborious in such sentences as those describing the liquefaction of St. Januarius' blood at Naples: "The church was filled with howling Neapolitans. While the priests made their incantations, a band played."

For the historian, familiar with such dignified treatment of popes and cardinals as Ludwig Pastor's *History of the Popes*, this book will be rather painful reading. No scenario-writer or journalist has yet succeeded in writing right about the Church or her ministers, regardless of how good his intention was. Perhaps, it is because the real meaning of the Church, her work, and her ministers is so immeasurably beyond what any stage-setting, even the best, can reveal. Journalists and scenario-writers can never get beyond externals, and usually the most insignificant externals at that. (CARL R. STEINBICKER)

MURTAGH, JAMES G. *Australia: The Catholic Chapter.* (New York: Sheed and Ward. 1946. Pp. xviii, 261. $3.00.)

In twelve brief chapters and a conclusion Father Murtagh here tells the highly interesting story of the development of the Catholic Church in Australia from 1788, when the first prisoners were landed at Sydney down to the death of Prime Minister John Curtin in July, 1945. The author would be the first to say that his book is not a definitive history of the Australian Church. His point of view is expressed as follows: "This book attempts to tell the story of Australia in terms of liberalism, as seen through the eyes of an Australian Catholic." (p. xiv). Father Murtagh gives, understandably enough, a strong social caste to his writings, for after all, he is a sociologist and not an historian. Nonetheless, the historian of Catholicism in the United States will find much to interest him here and a good deal with which he is not at all familiar. The work is based on the leading secondary accounts of the ecclesiatical, social, economic, and political trends in Australian history.

There were a curiously large number of points of contact between Australian and American Catholicism in the early nineteenth century. Names like those of

James Harold, John England, Jeremiah O'Flynn, John McEncore, and John Boyle O'Reilly played a prominent part in the history of the Church in both countries. Moreover, the chapter on "The Great Apostasy," which deals with the losing battle for justice for the Catholic schools in Australia in the 1870's reads like a chapter of American Catholic history in the 1840's in New York or even the later and more celebrated controversy of the 1890's. The career of Cardinal Moran, as Archbishop of Sydney (1884-1911) is of such universal interest that all church historians will eagerly await the definitive biography of Monsignor Eris O'Brien which is promised (p. 157, n. 1). There are striking points of similarity between the Australian cardinal and his contemporaries, Manning in England and Gibbons in the United States.

Presumably the plenary council of 1905 spoken of as the "second" (p. 177) should rather be the "third" since mention is made of the first two plenary councils of the Australian hierarchy in 1886 and 1895 (p. 162). Likewise it was Archbishop Manning who was the consecrator of Roger Vaughan in 1872, not Cardinal Wiseman who had died in 1865 (p. 120).

All told Father Murtagh has written a very interesting book and American Catholics can gain both enjoyment and enlightenment from its perusal. (JOHN TRACY ELLIS)

NOBLE, RANSOM E., *New Jersey Progressivism before Wilson.* (Princeton: Princeton University Press. 1946. Pp. ix, 175. $2.00.)

In this book, which is the second of the Princeton Studies in History, Mr. Noble traces the Progressive movement in New Jersey from 1901 to the Wilson gubernatorial of 1910. The study has two main purposes: "to give a 'case history' of the Progressive Movement in a heavily industrialized eastern state, and to help explain the political background of Woodrow Wilson's achievements as governor of New Jersey."

After showing the initial gains of the Progressives in Hudson and Essex counties, the author enlarges on the struggle between the special interests which controlled the state, and the "New Idea" men, as the Progressives came to be known, whose reforms would destroy the valuable privileges hitherto protected by the state government. Successes and failures of the "New Idea" in the field of utility regulation, railroad valuation, labor problems, and political reforms are cited in detail and well documented. Moreover, they are constantly pictured in relation to similar measures sponsored by Progressives in other states, these, in turn, being connected with the broad movement then sweeping the nation.

While his sources, particularly in regard to leaders of progressivism in New Jersey, may be challenged in some quarters as not entirely unprejudiced, the author's presentation and conclusions are fair and equitable. The volume constitutes a valuable contribution to the study of the local manifestations of the Progressive movement, and is, in addition, a very readable book. (RITA M. MURPHY)

STARKEY, MARION L. *The Cherokee Nation.* (New York: Alfred A. Knopf. 1946. Pp. xiv, 354. $3.50.)

Since the appearance of James Mooney's pioneer works between 1888-1890 on the Cherokees, interest in this people has grown continuously. The last decade

has witnessed the production of a number of volumes on various aspects of Cherokee life and history. Although a number of sound historical studies are found among these, the majority have assumed the form of novels, biographies, and collections of poetry and myths. No less than eighteen volumes on the Cherokee Nation are listed for the period 1935-1946. Much of this belated interest in these Indians can be attributed to the general interest in minority peoples and their treatment which seized the nation during the 1930's. Moreover, the European minorities problem and efforts to solve it through the exchange of populations produced results similar in many respects to those of "the removal," the most dramatic incident in Cherokee history.

In scope the present work is the "history of a great and beloved people both before and after it was uprooted and forced to travel that bitter road known as the Trail of Tears" (cover). Separate chapters are devoted to Cherokee social organization, the mission schools, Sequoia and his syllabary, and the Cherokee chiefs. Cherokee relations with the federal government and the states of Georgia and North Carolina are treated in considerable detail, culminating in an account of the forced migration of 1838.

Though *The Cherokee Nation* is both interesting and informing, it is regrettable that the author appears more concerned with telling an interesting story than with presenting a sound, objective treatment of the subject. Purple passages (pp. 77, 85, 87, 145, 194) and extravagant claims (pp. 78, 95), commendable in works of fiction, tend to impair the objectivity of the work. Inadequate documentation to sources (a shortcoming not met by the brief notes which follow the account) limits the usefulness of the volume. Post-removal history is briefly treated and leaves much to be desired.

Even with these shortcomings, the present volume is a welcome addition to the growing literature on the Cherokees. Miss Starkey has succeeded in portraying the national interest which was manifest in the "Cherokee problem" during the 1830's. The author has reworked old materials to good advantage. The principal sources for the account—the papers of the American Board for Foreign Missions and the *Phoenix*, the national publication of the Cherokees—have enabled her to treat the chief characters in Cherokee history with an intimacy and detail not found in earlier accounts. (BERNARD H. NELSON)

TATE, W. E. *The Parish Chest. A Study of the Records of Parochial Administration in England.* (Cambridge: At the University Press; New York: Macmillan Co. 1946. Pp. x, 346. $4.75.)

The present book is an outgrowth of the author's experience of lecturing to summer school groups interested in delving into the records of local history. In England with its mingling of old and new, local history presents real difficulties and amateurs need some expert guidance. So this volume has been written to introduce beginners to the public records of the smallest unit of local administration.

The English parish is a civil as well as an ecclesiastical unit, and both sides of local life are described. Chapters are devoted to parish registers, churchwardens' accounts, charity records, tithes, petty constables' accounts, poor-law administration, highways, and agriculture, and the contents are even more varied than

the bare titles would indicate. Mr. Tate describes the different classes of records, tells where they may be located and the regulations concerning their use, and also points out some kinds of information of more than local importance which they can be made to yield. This is done simply and without technical detail, nor does the book attempt to deal with problems of criticism. A considerable bibliography leads to further reading.

However, few in this country will desire to learn their way among English parochial records. A much greater number will find Mr. Tate's volume interesting reading for a knowledge of social and institutional conditions in towns and villages, especially between 1600 and 1830. In fact, it may be suspected that that is after all Mr. Tate's main interest, for the book is much less an archival guide than it is an assorted collection of facts and examples, often quoted verbatim, illustrating the wealth of material these records offer for social history, together with such explanations as may be needed. Since the materials used are public records it is natural that the seamier sides of life are especially in evidence; and as is often the case with local history, there is a liberal sprinkling of the curious and amusing. Some readers may wish that here and there more technical information had been given; but it is well worth the reading as a background for the history and literature of the seventeenth and eighteenth centuries, and no one who reads it will find it dull. (CARLETON M. SAGE)

THORP, WILLARD, (Ed.) *The Lives of Eighteen from Princeton.* (Princeton: Princeton University Press. 1946. Pp. ix, 356. $3.75.)

Editor Thorp has gathered a galaxy of scholars to write this set of sketches of "representative Princetonians," a title which was considered but rejected as seeming "a shade immodest." The subjects, either graduates or members of the college faculty, range in time from John Witherspoon, "Father of American Presbyterianism: Maker of Statesmen," to F. Scott Fitzgerald, "The Poet of Borrowed Time." Included are well known figures like James Madison and Woodrow Wilson and others like William Paterson and Francis Preston Blair Jr., "whom their countrymen have ungratefully forgotten." (p. viii).

While this volume will appeal primarily to Princetonians, and much Princeton history has necessarily found its way into the sketches, it will be unfortunate, indeed, if it does not secure a wider audience. Philip A. Crowl has made a real contribution to a better understanding of "Light Horse Harry" Lee; Struthers Burt's chatty "George Mifflin Dallas: The Other Vice-President from Princeton," is a piece of really superior writing, and the same may be said for Carlos Baker's "Parke Godwin; Pathfinder in Politics and Journalism."

More worthy of note than the equable excellence of these sketches, and the sure touch of the specialist is apparent in each, or the minor facts of American social history that crop up on every page, is, in the reviewer's opinion, the pattern that dominates the whole collection. These sketches are biography only insofar as it is necessary to get the subject before the reader, and the authors, probably by editorial suggestion, have devoted themselves to a critical evaluation of the *historic* man. It is this quality that takes the volume out of the general run of collective biography.

The "Who's Who of Contributors" at the end, although an obvious inclusion in such a work, deserves an approving comment, as do the fine portrait reproductions accompaying the sketches. There is no index. (ALLAN J. DOHERTY)

WOODGATE, M. V. *The Abbé Edgeworth.* (New York: Longmans, Green and Co. 1946. Pp. xii, 202. $2.50.)

In a book that can be recommend as interesting and enjoyable for the general reader Miss Woodgate has given us a biography of another little-known historical figure, the Abbé Henry Essex Edgeworth de Firmont. This Irish-born priest had a few brief hours in the public eye when he was privileged to attend Louis XVI in the last hours of his Temple imprisonment and to accompany that ill-fated king to the guillotine. In an unpretentious manner the author fills out the story of the humble abbé's life. His father was an Irish clergyman who was converted to the Catholic faith and migrated to France where the son was educated for and ordained to the priesthood. The style and wording of the abbé's English letters indicate that he had become more French than Irish. His life was uneventful until the revolution when he was appointed vicar-general of Paris and become the confessor of Madame Elizabeth. Through her he was called, and suprisingly allowed, to give spiritual consolation to the king in his last moments. His life threatened, he remained in hiding for three years and then escaped to England. Though offered honors, he answered the summons of the future Louis XVIII, returned to the continent, and spent the remaining years of his life as chaplain to Louis in his exile. He died at Mittau in Courland, attended in his last illness by the daughter of Louis XVI.

For the historian the book has nothing of great importance that is not already known, but it does contain interesting sidelights from the letters of the abbé on the revolution and on Louis XVI's daughter and brothers. In a short bibliographical essay the author discusses the works upon which the book is based, the biography of the abbé by his cousin, Sneyd Edgeworth, and the *Letters from the Abbé Edgeworth to his friends—with the Memoirs of his Life* by T. R. England, a great friend of Dr. Moylan, Bishop of Cork, to whom most of the abbé's letters were addressed. There is no index and the bibliography is made up only of titles and authors. (THOMAS J. KELLY)

PERIODICAL LITERATURE

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Angle, Paul M. (Ed.), *The Lincoln Reader.* (New Brunswick, New Jersey: Rutgers University Press. 1947. Pp. xii, 564. $3.75.)

App, Austin J., *History's Most Terrifying Peace.* (San Antonio: The Author. 2615 W. Craig Place. 1947. Pp. 109. $1.00.) A series of thirteen reprinted and original essays on the subject of the post-war settlement by a professor of English in Incarnate Word College.

Ault, Warren O., *Europe in Modern Times.* (Boston: D. C. Heath Co. 1946. Pp. xvi, 859. $5.00.) Professor Ault of Boston University here gives a general textbook in the period from the Renaissance to the present day with charts, illustrations, genealogical tables, and suggestions for further reading.

Ball, Sister Mary Tarcisia, *Nature and the Vocabulary of Nature in the Works of Saint Cyprian.* (Washington: Catholic University of America Press. 1946. Pp xix, 303. $3.25.) Volume 75 of the University's Patristic Studies.

Bannon, John Francis, S.J., *Colonial North America. A Short History.* (St. Louis: St. Louis University Press. 1946. Pp. 162. $.85.) Father Bannon, who is head of the Department of History in St. Louis University, and a former student of Herbert Eugene Bolton of the University of California, where he took the doctorate in 1939, presents here what he says is "precisely what its name proclaims it, a short history." It is intended as a classroom aid and study guide, and the thirty-five brief chapters—each with its list of readings appended—will undoubtedly be of real assistance to the student of colonial history. A worthwhile feature of this book is the greater amount of material found on colonial Spanish America; likewise, the student will appreciate Father Bannon's giving particular page references in his reading lists rather than the mere listing of titles as is ordinarily the case.

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Friedrich, Carl J., *Constitutional Government and Democracy.* (Boston: Ginn and Co. 1946. Pp. xix, 695. $4.00.) This volume is a revised edition of the author's *Constitutional Government and Politics,* used as a text in comparative government for the past ten years. There is little revision of the material from the 1941 edition, since the author expects to consider Russian soviet or conciliar democracy and the types of government now envolving in France and England in a later work. While intended for those who are concerned with contemporary governmental problems the book nevertheless affords a stimulating treatment of constitutional democracy as it has already appeared. Not all of Professor Friedrich's contentions will be accepted without argument, but the manner in which they are presented deserves high praise, as do the combined bibliography and notes, the arrangement, and the typography of the book.

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Rea, James E., *The Common Priesthood of the Members of the Mystical Body.* (Washington: Catholic University of America Press. 1947. Pp. vi, 259. $2.75.) This new volume No. 101 in Studies in Sacred Theology of the Catholic University of America carries as its sub-title: "An Historical Survey of the Heretical Concepts of the Doctrine as compared with the True Catholic Concept." Father Rea, who is now a professor of theology in St. Joseph's Seminary in New York, submitted the study as a dissertation for the S.T.D. degree.

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areas of the Near East. The present volume is by an American mining engineer who made a detailed survey of the country's natural resources at the request of King Abdel Azizibn-Sand. He has included as well a sketch of the social and political development of that nation with a section devoted to its place in general world economy. At a time when the Near East is so much in the world's news, it is of value to have these surveys put out in such attractive dress by the Princeton University Press.

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